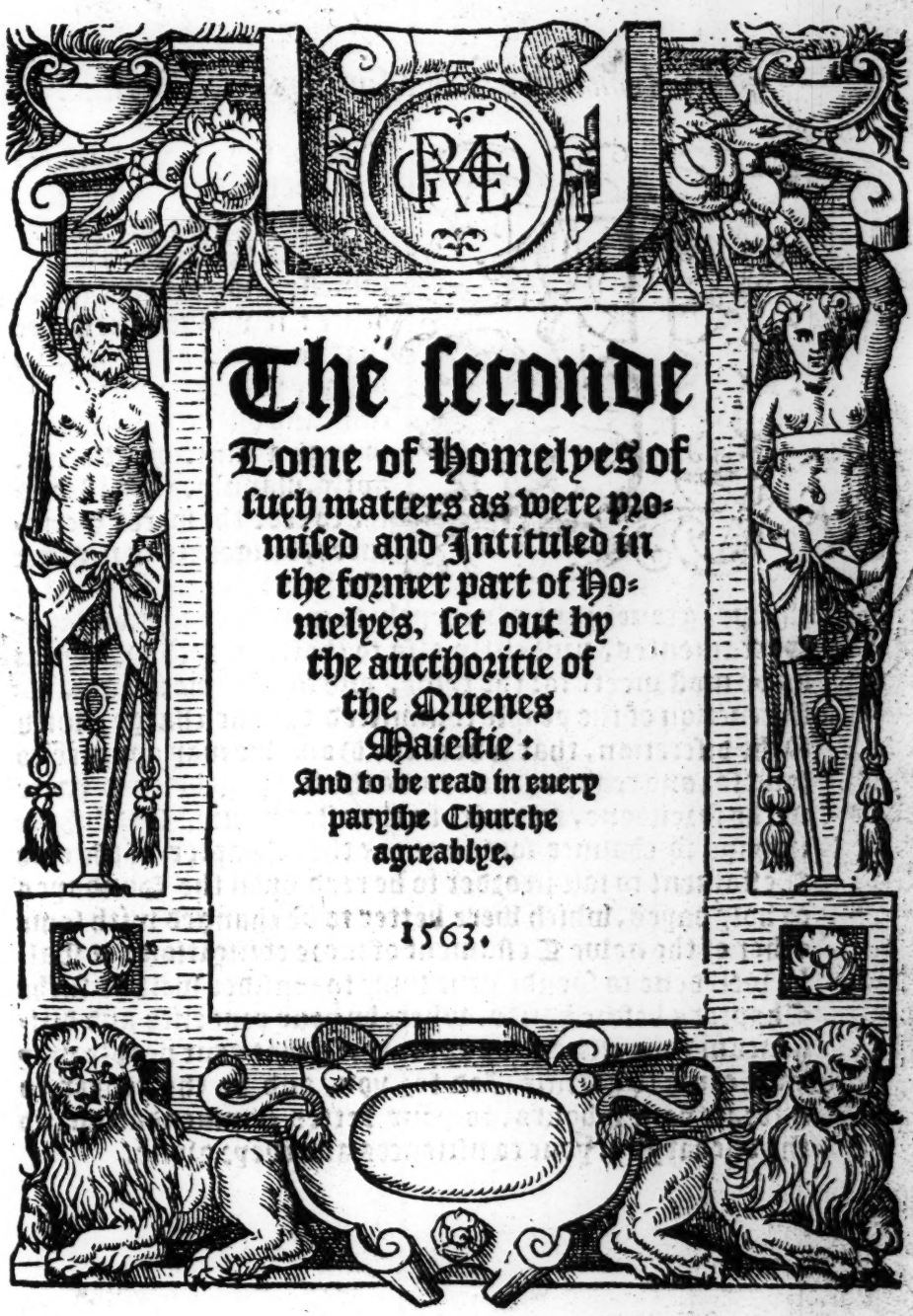


The seconde Tome of Homelyes of such matters as were promised and Intituled in the former part of Homelyes, set out by the auctho̅ritie of the Quenes Maiestie:

And to be read in euery parysshe Churche agreablye.

1563.

FOR that the Lord doth require of his ſeruaunt whom he hath ſet ouer his houſeholde, to ſhewe both faythfulneſſe and prudence in his office: it ſhalbe neceſſarye that ye aboue all other, do behaue your ſelf moſt faithfully and diligently in your ſo hygh a function, that is, aptly, playnly, and diſtinctlye to rede the ſacred Scriptures, diligently to inſtruct the youth in theyr Cathechiſme, grauely and reuerently to miniſter his moſt holye Sacramentes, prudently alſo to chooſe out ſuch Homylies as be moſt meete for the tyme, and for the more agreable inſtruction of the people committed to your charge, with ſuche diſcretion, that where the Homylye may appeare to long for one readyng, to deuide the ſame to be read parte in the forenoone, and part in the after noone. And where it maye ſo chaunce ſome one or other Chapter of the olde Teſtament to fall in order to be read vpon the Sundayes or holy dayes, which were better to be changed with ſome other of the newe Teſtament of more edification: it ſhalbe well done to ſpende your tyme to conſider well of ſuche Chapters before hande, whereby your prudence and diligence in your office may appeare, ſo that your people may haue cauſe to glorifie God for you, and be the redyer to imbrace your labours, to your better commendation, to the diſcharge of your conſciences and theyr owne.

1563 | S44

The Table of Ho=

mylyes enſuyng.

1 Fyrſte, Of the ryght vſe of the Church.&c. *Fol.*1.

2 Agaynſt Peryll of Idolatry. *Fol.*12. iii.partes.

3 For repairing and keping cleane the Church. *Fol.*84.

4 Of good Workes. And firſte of Faſtyng. *Fol.*89. ii.partes.

5 Againſt gluttony and dronkennes. *Fol.*103.

6 Againſt exceſſe of Apparell. *Fol.*112.

7 An Homylye of Prayer. *Fol.*121. iii. partes.

8 Of the place and tyme of Prayer. *Fol.*137. ii.partes.

9 Of Common Prayer and Sacramentes. *Fol.*147.

10 An Information for them whiche take offence at certaine places of holy Scripture. *Fol.*156. ii.partes.

11 Of Almes dedes. *Fol.*168. 3.partes.

12 Of the Natiuitie. *Fol.*181.

13 Of the Passion. (For good Fryday.) *Fol.*190. two Homylyes.
14 Of the Resurrectiõ. For Easter day. *Fol.*2005.
15 Of the worthye receauyng of the Sacrament. *Fol.*20013. ii. partes.
16 An Homylye concernyng the commyng downe of the holy ghost. For Whytsunday. *Fol.*2022. ii. partes.
17. An Homylye for Rogation weeke. *Fol.*2033. foure partes.
18 Of the state of Matrimonie. *Fol.*255.
19 Agaynst Idlenesse. *Fol* 266.
20 Of Repentaunce, and true reconciliation vnto God. *Fol.*273. iii. partes.

Finis Tabulæ.

¶ An Homyly of the ryght vse of the Churche or Temple of God, and of the reuerence due vnto the same.

The first part.



Herethere appeareth at these dayes greate slackenesse and negligence of a great sorte of people, in resorting to the Churche, there to serue GOD their heauenlye father, accordyng to their most bounden duetie, as also much vncomlye & vnreuerent behauiour of many persons in the same, when they be there assembled, & therby may iust feare arise of the wrath of God, & his dreadful plagues hangyng ouer our heades for our greuous offences in this behalfe, amongst other many and great synnes, which we daylye and hourely commit before the Lorde. Therfore for the discharge of all our consciences, and the aduoydyng of the common peryll and plague hangyng ouer vs, let vs consider what may be sayde out of Gods holy booke concernyng this matter, wherunto

I pray you geue good audience, for that it is of great waight, and concerneth you al. Although the eternall and incomprehensible maiestie of God, the Lord of heauen and earth, whose seate
Actus.7. is heauen, and the earth his footestole, can not be inclosed in temples or houses made with mans hande, as in dwellyng places able to receaue or conteyne his maiestie, accordyng as is
Esa.16. euidently declared of the Prophete Esay, and by the doctrine of Saint Steuen, & Saint Paule
Actu.7. and.17. in the Actes of the Apostles. And where kyng Salomon (who builded vnto the Lord the most glorious temple that euer was made) saith: Who shalbe able to buylde a meete or worthye house for him: if heauen, & the heauen aboue all heauens cannot conteyne him: how much lesse can that whiche I haue buylded? And further
3. Re.8. confesseth, what am I that I shoulde be able to
2. Par.2 and.6. buylde thee an house O Lorde? But yet for this purpose onlye it is made, that thou mayest regarde the prayer of thy seruaunt, and his humble supplication. Much lesse then be our Churches meete dwellyng places to receiue the incomprehensible maiestie of God. And in deede the chiefe & speciall temples of God, wherein he hath greatest pleasure, and moste delyghteth to dwell and continue in, are the bodyes and myndes of true Christians, and the chosen people of GOD, accordyng to the doctrine of the holye Scripture, declared in the firste Epistle to the Corinthians. Know ye not (saith Saint
1. Cor.3. Paule) that ye be the Temple of God, & that the

spirite

spirite of God dwelleth in you? If any man defyle the Temple of God, hym wyll God destroy. For the temple of god is holy, which ye are. And againe in the same Epistle: Knowe ye not that your body is the Temple of the holy ghost dwelling in you, whom ye haue geuen you of God, and that ye be not your owne? For ye are dearely bought. Glorifie ye nowe therefore God in your body, and in your spirite, which are gods. And therfore as our Sauiour Christe teacheth in the Gospell of Saint John: They that worship God the father in spirite & trueth, in what place soeuer they do it, worshippe hym a ryght. For such worshippers doth God the father loke for. For God is a spirite, and those which worship him, must worship hym in spirite & trueth, saith our Sauiour Christ. 1. Cor. 6. John. 4.

Yet all this notwithstandyng, the materiall Church or Temple, is a place appoynted as well by the vsage and continuall examples expressed in the olde Testament, as in the newe, for the people of God to resort together vnto, there to heare Goddes holy worde, to call vppon his holy name, to geue hym thankes for his innumerable and vnspeakable benefites bestowed vpon vs, and duely and truely to celebrate his holy Sacramentes (in the vnfayned doyng and accomplyshyng of the which, standeth that true and ryght worshyppyng of God, afore mentioned) and the same Church or Temple, is by the Scriptures both of the olde Testament and the newe, called the house and temple of the Lorde,

for the peculier seruice there done to his Maiestie by his people, and for the effectuous presence of his heauenly grace, wherewith he by his sayde holy word endueth his people so there assembled. And to the sayde house or Temple of GOD, at all tymes by common order appoynted, are all people that be Godlye in dede, bounde with all diligence to resorte, vnlesse by sickenesse or other moste vrgent causes they be letted therefro. And all the same so resortynge thyther, oughte with all quietnes and reuerence there to behaue them selues, in doynge theyr bounden duetie and seruice to almyghtye God, in the congregation of his Sainctes. All whiche thynges are euident to be proued by Gods holy worde, as hereafter shall playnelye appeare.

And fyrst of all, I wyll declare by the Scriptures, that it is called (as it is in dede) the house of God, and Temple of the Lord. He that sweareth by the Temple (saith our Sauiour Christ) sweareth by it and hym that dwelleth therein, meanynge God the father, whiche he also expresseth playnly in the Gospell of Sainct Iohn saying: Do not make the house of my father, the house of marchaundise. And in the booke of the Psalmes the prophet Dauid saith: I will enter into thyne house, I wyll worshyp in thy holy Temple, in thy feare. And it is in almoste infinite places of the scripture, specially in the prophetes and booke of Psalmes, called the house of God, or the house of the Lorde. Sometyme

Mat. 23.

Iohn. 2.

Psal. 5.

Psal. 131.

tyme it is named the tabernacle of the Lorde, Exo. 25.
and sometyme the sanctuarye (that is to saye) Leui. 19.
the holy house or place of the Lorde.
And it is in likewise called the house of prayer,
as Salomon, who buylded the Temple of the
Lorde at Jerusalem, doth oft call it the house 3. Re. 8.
of the Lorde, in the whiche the Lordes name 2. Pa. 26
should be called vpon. And Esay in the. 50. chap-
ter: My house shalbe called the house of prayer Esay. 50.
amongst all nations. which text our Sauiour
Christ allegeth in the newe Testament, as doth
appeare in three of the Euangelistes, and in the
parable of the Pharisey and the Publican whi- Mat. 21.
che went to praye, in which parable our Sau- Mark. 11.
our Christ saith: they went vp into the Temple Luk. 19.
to pray. And Anna the holy wydowe and pro- Luk. 18.
phetisse, serued the Lord in fasting & prayer in ỹ Luke. 2.
temple nyght & day. And in the story of thactes Actus. 3.
it is mentioned, howe that peter & John went
vp into the Temple at the houre of prayer. And Actu. 22.
Saint Paule praying in the Temple at Jeru-
salem, was rapte in spirite, and syd see Jesus
speakyng vnto hym. And as in all conuenient
places, prayer may be vsed of the godly priuat-
ly: So it is moste certayne that the Churche or
Temple is the due & appoynted place for com-
mon and publique prayer.

Nowe that it is lykewise the place of thankes
geuyng vnto the Lorde for his innumerable
and vnspeakable benefites bestowed vppon vs,
appeareth notablye in the latter ende of the
Gospell of Saint Luke, & the begynnyng of the Luk. 24.

storye

Acts.2. storye of the Actes, where it is written that the Apostles and disciples after the ascention of the Lorde, continued with one accorde dayly in the temple, alwayes prayeng and blessyng God. And it is lykewyse declared in the fyrste Epistle 1.Cor.9. to the Corinthians, that the Churche is the due place appoynted for the reuerent vse of the Sacramentes. It remayneth nowe to be declared, Act.13. that the Churche or Temple is the place where the lyuely worde of God (and not mans inuentions) ought to be read and taught, & that the people are bound, thither with all diligence to resort, and this proue lykewyse to be made by the Scriptures, as hereafter shall appeare.

In the storye of the Actes of the Apostles, we reade that Paule and Barnabas preached the worde of God in the Temples of the Jewes at Salamin. And when they came to Antiochia, they entred on the Sabboth daye into the Synagoge or Church, and sat downe, and after the Lesson or readyng of the lawe and the Prophetes, the ruler of the Temple sent vnto them saying: Ye men and brethren, yf any of you haue any exhortation to make vnto the people, say it. And so Paule standyng vp and makyng silence with his hande, sayde: Ye men that be Israelites, and ye that feare God, geue eare, and so forth, preachyng to them a Sermon out of the Scriptures, as there at large appeareth. And in the same storye of the Actes the .xvii. Act.17. Chapter. is testified, howe Paule preached Christ out of the Scriptures at Thessalonica.

And

And in the .xv. Chapter, Iames the Apostle in that holy counsell and assemblye of his felowe Apostles, saith: Moses of old tyme hath in euery Citie certayne that preache hym in the Synagoges or Temples, where he is read euery Sabboth daye. By these places ye maye see the vsage of readyng of the Scriptures of the olde Testament among the Iewes in their Synagogues euery Sabboth daye, and Sermons vsually made vpon the same. How much more then is it conuenient, that the Scriptures of God, and specially the Gospell of our Sauiour Christ, should be read and expounded to vs that be Christians, in our Churches, specially our Sauiour Christe, and his Apostles allowyng this moste Godly and necessarye vsage, and by theyr examples confirmyng the same. Act. 15.

It is written in the storyes of the Gospels in diuers places, that Iesus went rounde about all Galile, teachyng in theyr Synagogues and preachyng the Gospell of the kingdome, in whiche places is his greate diligence in continuall preachyng and teachyng of the people, most euidently set foorth. Mat 4. Mark. 1. Luk. 4. Mat. 13. and. 20. Mark. 6. Luke. 13.

In Luke ye reade, howe Iesus accordyng to his accustomed vse, came into the Temple, and howe the booke of Esay the Prophet was deliuered him, how he read a text therin, and made a Sermon vpon the same. Luke. 4.

And in the .xix. is expressed, howe he taught dayly in the Temple. And it is thus written in Luk. 19.

the

John.8. the .viii. of John: Jesus came agayne early in the mornyng into the Temple, and all the people came vnto hym, and he sat downe & taught them. And in the .xviii. of John, our Sauiour
John.18. testifieth before Pilate, that he spake openlye vnto the worlde, and that he alwayes taught in the Synagoge and in the Temple whyther all the Jewes resorted, and that secretely he spake nothyng. And in Saint Luke: Jesus taught in
Luk.21. the Temple, and all the people came earlye in the mornyng vnto hym, that they myght heare hym in the Temple.

Here ye see al well the diligence of our Sauiour in teachyng the worde of God in the Temple dayly, and specially on the Sabboth dayes, as also the redynesse of the people resortyng altogether, and that earlye in the mornyng, into the Temple to heare hym.

The same example of diligence in preachyng the worde of God in the Temple, shall ye fynde in the Apostles, and the people resortyng vnto them. Act.v. Howe the Apostles, although they hadde ben whypped and scourged the daye before, and by the hygh Priest commaunded that they shoulde preache no more in the name of Jesus, yet the day folowyng they entred earlye in the mornyng into the Temple, and dyd not ceasse to teache and declare Jesus Christe. And in sundrye other places of the Storye of
Act.13.15 and.17. the Actes, ye shall fynde lyke diligence bothe in the Apostles in teachyng, and in the people

in

in cõmyng to the Temple to heare Gods word. And it is testified in the first of Luke, that when Zachary the holye Priest, and father to Johñ Baptiste, dyd sacrifice within the Temple, all the people stode without a long tyme praying, such was their zeale and feruencie at that time. Luk. 1.

And in the seconde of Luke appeareth, what great iorneyes men, women, yea and chyldren tooke, to come to the Temple on the feast daye, there to serue the Lorde, and specially the example of Joseph, the blessed virgin Mary mother to our Sauiour Christe, and of our Sauiour Christ hym selfe, beyng yet but a chylde, whose examples are worthy for vs to folowe. So that yf we woulde compare our negligente in resorting to the house of the Lorde there to serue hym, to the diligence of the Jewes in commyng daylye very earlye, sometyme great iorneyes to theyr Temple, and when the multitude coulde not be receiued within the Temple, the feruent zeale that they had, declared in standyng long without and praying: we maye iustlye in this comparyson condemne our slouthfulnes and negligence (yea playne contempt) in commyng to the Lordes house, standyng so nere vnto vs, so seldome, and scarsly at none tyme. So farre is it from a great meany of vs to come early in the morning, or geue attendaunce without, who disdayne to come into the Temple, and yet we abhorre the very name of the Jewes when we heare it, as of a moste wicked and vngodlye people. But it is to be feared, that in this point Luk. 2.

we

we be farre worse then the Iewes, and that they shall ryse at the daye of iudgement to our condempnation, who in comparyson to them, shewe suche slacknesse and contempt in resorting to the house of the Lord, there to serue him accordyng as we are of duetie most bounde. And besydes this moste horrible dread of Gods iuste iudgement in the great day, we shall not in this lyfe escape his heauy hande and vengeaunce for this contempt of the house of the Lord, and his due seruice in the same, accordyng as the Lorde him selfe threatneth in the first Chapter of his Aggeus. 1. prophete Aggeus, after this sort: Because you haue left my house desert and without company (saith the Lorde) and ye haue made hast euerye man to his owne house, for this cause are the heauens stayed ouer you that they shoulde geue no dewe, and the earth is forbidden that it shall bryng foorth his fruite, and I haue called drought vpon the earth, & vpon the mountaines, and vpon corne, & vpon wine, and vpon oyle, & vpon all thynges that the earth bringeth forth, and vpon men, and vpon beastes, and vppon all thynges that mens handes labour for. Beholde if we be such worldlynges, that we care not for the eternal iudgementes of God (which yet of al other are most dreadfull and horrible) we shall not escape the punishment of god in this world by drought and famine and the takyng away of all worldly commodities, whiche we as worldlynges seme only to regarde and care for. Whereas on the contrary parte, yf we woulde

amende

amende this fault or negligence, slouthfulnesse and contempte of the house of the Lorde, and his due seruice there, and with diligence resort thyther together to serue the Lord with one accord and consent in al holines and righteousnes before him: we haue promises of benefites both heauenly and worldly, whersoeuer two or three be gathered in my name (saith our Sauiour Christ) there am I in the middle of them, & what can be more blessed, then to haue our Sauiour Christ amongst vs: or what agayne can be more vnhappy or mischeuous, then to driue our Sauiour Christ frō amongst vs: & to leaue a place for his & our moste auncient & mortall enemie, the old dragon and serpent Satan the deuyl, in the myddle of vs? In the .ii. of Luke it is written, how that the mother of Christ, and Joseph, when they had long sought Christe, whom they had lost, and could fynde him no where, that at the last they found him in the temple, sittyng in the myddle of the doctours. So yf we lacke Jesus Christe, that is our sauyr, the Sauiour of our soules and bodyes, we shall not fynd hym in the market place, or in the guilde hall, much lesse in the alehouse or tauerne amongst good felowes (as they call them) so sone as we shall fynd hym in the temple the lordes house, amongst the teachers and preachers of his word, where in dede he is to be founde. And as concernyng worldly commodities, we haue a sure promyse of our Sauiour Christ, seeke ye fyrst the kyngdome of God, and the ryghteousnes therof, and all these

Mat. 18.

Luk. 2.

Mark. 6.

thynges

thynges shall withall be geuen vnto you. And thus we haue in the first part of this Homylye declared by Gods worde, that the Temple or Churche is the house of the Lorde, for that the seruice of the Lorde (as teachyng and hearyng of his holy worde, callyng vpon his holy name, geuing thankes to him for his great and innumerable benefites, and due ministryng of his Sacramentes) is there vsed. And it is lykewyse declared alredye by the Scriptures, how all godly and Christian men and women ought at times appointed with diligence to resorte vnto the house of the Lorde, there to serue hym, and to glorifye hym, as he is moste worthy, and we moste bounde, to whom be all glorye and honor, world without end. Amen.

¶ The Second part of the Homyly,

of the ryght vse of the Church. &c.

IT was declared in the firste part of this Homyly, by Gods worde, that the Temple or Church is the house of the Lorde, for that the seruice of the Lord (As teachyng and hearyng of his holy worde, callyng vppon his holy name, geuyng thankes to hym for his great and innumerable benefites, and due ministring of his Sacramentes) is there vsed. And it is lykewyse already declared by the Scriptures, howe all godlye and Christian men and women ought at tymes appoynted, with diligence to resort vnto the house of the Lorde, there to serue hym, and to glorifie hym, as he is most worthy, & we most bounden.

Now it remayneth in this seconde part of the Homyly concernyng the right vse of the Temple of God, to be lykewyse declared by Gods worde, with what quietnes, silence, and reuerence, those that resort to the house of the Lorde, ought there to vse and behaue them selues.

It may teache vs sufficiently how well it doth become vs Christian men, reuerently to vse the Church and holy house of our prayers, by conside-ryng in howe great reuerence and veneration the Jewes in the olde lawe had theyr Temple, whiche appeareth by sundrye places, whereof I wyll note vnto you certayne. In the .xxvi. of Mathew, it was layde to our Sauiour Christes charge, before a temporall Judge, as a matter worthy death, by the two false witnesses, that he Mat. 26.

had saide, he coulde destroy the Temple of God, and in three daies builde it againe, not doubting but if they myghte make men to beleue that he had sayde any thynge agaynste the honoure and maiestie of the Temple, he shoulde seeme to all men moste worthy of death. And in the .xxi. of the Actes, when the Iewes founde Paule in the Temple, they laide handes vpon hym, crying: ye men Israelites helpe, this is that man who teacheth all men euery where agaynst the people and the lawe, and agaynste this place, besydes that, he hath broughte the gentyles into the Temple, and hath prophaned this holy place. Beholde how they toke it for a lyke offence to speake agaynst the Temple of God, as to speake agaynst the lawe of God, and how they iudged it conuenient, that none but godly persons, and the true worshippers of god, shuld enter into the Temple of God. And the same fault is layde to Paules charge, by Tertullus an eloquent man, and by the Iewes in the .xxiiii. of the Actes, before a temporal iudge, as a matter worthy death, that he went aboute to pollute the Temple of God. And in the .xvii. of Mathewe, when the cheife Priestes had receiued againe the peeces of siluer at Judas hand, they said, it is not lawfull to put them into Corban, (which was the treasurehouse of the Temple) because it is the pryce of bloud. So that they could not abide, that not only any vncleane person, but also any other dead thyng, that was iudged vncleane, should once come into the Temple, or any place therto belongyng. And to this ende is saint Paules

Act. 21.

Act. 24.

Mat. 27.

2. Cor. 6.

saying

saying in the seconde Epistle to the Corinthians the .vi. Chapter, to be applyed: what felowshyp is there betwixt ryghteousnes and vnrighteousnes? or what communion betwene lyght and darknesse? or what concorde betwene Christ and Beliall? or what parte can the faythfull haue with thunfaythful? or what agrement can ther be betwene the Temple of God and Images? which sentence, although it be chiefely referred to the temple of the minde of the godly: yet seing that the similitude and pyth of the argument is taken from the materiall Temple, it inforceth that no vngodlines, specially of ymages or idols, may be suffred in the Temple of God, whiche is the place of worshyppyng God, and therefore can no more be suffred to stand there, then lyght can agree with darknes, or Christe with Beliall, for that the true worshipping of God, & the worshipping of Images, are most contrary. And the setting of them vp in the place of worshipping, may geue great occasion to the worshyppyng of them. But to returne to the reuerence that the Iewes had to their Temple. You wyl say they honored it superstitiously, & a great deale to much, crying out, the temple of the Lord, the tēple of the Lord, being notwithstandyng most wicked in lyfe, & be therfore most iustly reproued of Jeremy the pro- Jere. 7.
phet of the Lord. Trueth it is, that they were superstitiously geuen to the honoryng of their temple: But I would we were not as farre to short from the due reuerence of the Lordes houle, as they ouershot themselues therin. And if the prophete iustly reprehended them, harken also what

the Lorde requireth at our handes, that we may knowe whether we be blame worthy, or no.

Eccle. 4. It is written in Ecclesiastes the fourth Chapter: When thou doest enter into the house of God (saith he) take heede to thy feete, drawe nere that thou mayest heare, for obedience is muche more worth then the sacrifice of fooles, which knowe not what euyll they do. Speake nothyng rashly there, neither let thine harte be swyfte to vtter wordes before God. For God is in heauen, and thou art vpon the earth, therfore let thy wordes be fewe. Note (welbeloued) what quietnes in gesture and behauiour, what silence in talke and wordes, is required in the house of God, for so he calleth it. Se whether they take heede to theyr feete, as they be here warned, which neuer ceasse from vncomly walkyng and ietting vp & downe and ouerthwart the Churche, shewyng an euident signification of notable contempt, both of God and all good men there present. And what heede they take to theyr tongues & speach, which do not only speake wordes swiftly and rashly before the Lorde (whiche they be here forbydden) but also often tymes speake fylthyly, couetously, and vngodly, talkyng of matters scarse honest or fyt for the Alehouse or Tauerne, in the house of the Lorde, lyttle considering that they speake before God, who dwelleth in heauen (as is here declared,) when they be but vermins here creping vppon the earth, in comparyson to his eternall maiestie, and lesse regarding that they must geue an accompt at the great day, of euery ydle worde whersoeuer it be spoken, muche more of fylthy,

Math. 12.

vncleane,

vncleane, or wicked wordes spoken in the Lords house, to the great dishonor of his maiestie, and offence of all that heare them. And in dede concernyng the people and multitude, the temple is prepared for them to be hearers rather then speakers, considering that as wel the worde of God is there read or taught, whervnto they are bounde to geue diligent eare with all reuerence and silence, as also that Common prayer and thankes geuyng are rehearsed and sayde by the publique minister in the name of the people & the whole multitude present, whervnto they geuyng their redy audience, should assent and shuld say Amen, as S. Paule teacheth in the firste Epistle to the Corinthians. And in another place, glorifiyng God with one spirite and mouth, which can not be when euery man and woman in seuerate pretence of deuotion, prayeth priuatly, one alkyng, another geuyng thankes, another readyng doctrine and forceth not to heare the Comon prayer of the minister. And peculierly what due reuerence is to be vsed in the ministryng of the Sacramentes in the Temple, the same Saint Paul teacheth in his Epistle to the Corinthians, rebukyng such as did vnreuerently vse themselues in that behalfe. Haue ye not houses to eate and drynke in? (saith he) Do ye despise the Churche or congregation of God? what shall I saye to you? Shall I prayse you? In this I prayse you not. And God requireth not only this outwarde reuerence of behauiour and silence in his house, but all inwarde reuerence in clensyng of the thoughtes of our hartes, threatnyng by his pro-

1. Co. 14.

1. Co. 11.

Ose. 9. phete Ose in the. ix. Chapter, that for the malice of the inuentions and deuyses of the people, he wyll cast them out of his house, wherby is also signified the eternall castyng of them out of hys heauenly house and kingdome, whiche is moste Leui. 19. horrible. And therefore in the. 19. of Leuit. God saith: Feare you with reuerence my sanctuary, for I am the Lord. And accordyng to the same Psal. 5. the prophete Dauid saieth: I wyll enter into thine house, I will worshyp in thy holy Temple in thy feare, shewyng what inwarde reuerence and humblenes of mynd the godly men ought to haue in the house of the Lorde. And to alledge somewhat concernyng thys matter out of the new Testament, in what honor God wold haue his house or Temple kept, and that by the example of our Sauiour Christ, whose aucthorytie ought of good reason, with all true Christians to Math. 21 be of moste waight and estimation. It is written Mark. 11. of all the foure Euangelistes, as a notable act, Luke. 19. and worthy to be testified by many holy wit- John. 2. nesses, howe that our sauiour Jesus Christ that mercifull and mild Lord, compared for his mekenes to a sheepe, sufferyng with silence his fleece Esay. 53. to be shorne from hym; and to a lambe ledde Acts. 8. without resistaunce to the slaughter, whiche gaue his body to them that dyd smyte hym, answered not hym that reuiled, nor turned awaye his face from them that did reproche hym and Esay. 50. spit vpon him, and accordyng to his owne exam- Math. 5. ple gaue preceptes of mildnes and sufferance to his disciples: Yet when he seeth the Temple and holy house of his heauenly father misordred, polluted

luted and prophaned, vseth great seueritie and sharpnes, ouerturneth the tables of therchangers, subuerteth the seates of them that solde doues, maketh a whyp of cordes, and scurgeth out those wicked abusers and prophaners of the Temple of God, saying: My house shalbe called the house of prayer, but ye haue made it a den of thieues. And in the .2. of John: Do not ye make the house of my father, the house of marchaundize. For as it is the house of God, when Gods seruice is duely done in it: So when we wickedly abuse it with wicked talke or couetous bargaynyng, we make it a den of thieues or house of marchandize. Yea, and suche reuerence would Christe shoulde be therein, that he woulde not suffer any vessell to be caried through the Temple. And whereas our Sauiour Christ (as is before mentioned out of S. Luke) could be founde no where (when he was sought) but only in the Temple amongst the doctours, and now againe exerciseth his authoritie and iurisdiction, not in Castles & princely palaces amongst souldiers, but in the Temple; Ye may hereby vnderstande in what place his spirituall kyngdome (whiche he denieth to be of this worlde) is sonest to be found, and best to be knowen of al places in this worlde. And accordyng to this example of our Sauiour Christ in the primatiue Church, whiche was most holy & godly, and in the which due discipline with seueritie, was vsed agaynst the wicked, open offenders were not suffred once to enter into the house of the Lorde, nor admitted to Common prayer and the vse of the holye

John. 2.

Mark. 11.

Sacramentes with other true Christians, vntyl they had done open penaunce before the whole Church. And this was practised, not only vpon meane persons, but also vpon the ryche, noble, and myghtie persons, yea vppon *Theodosius* that puissaunt and myghtie Emperour, whom for commyttyng a greuous and wylfull murther, Saint Ambrose Bysshop of Millaine reproued sharplye, and dyd also excommunicate the sayde Emperour, and brought hym to open penaunce. *Chrysost.* And they that were so iustlye exempted and banyshed (as it were) from the house of the Lorde, were taken (as they be in dede) for men deuyded and seperated from Christes Church, & in moste daungerous estate, yea as S. Paule saith, euen geuen vnto Satan the deuyll for a tyme, & their company was shonned and auoyded of all godly men and women, vntyll suche tyme as they by repentaunce and publique penaunce were reconciled. Suche was the honour of the Lordes house in mens hartes, and outwarde reuerence also at that tyme, & so horrible a thyng was it to be shutte out of the Churche and house of the Lorde in those dayes, when religion was moste pure, and nothyng so corrupte as it hath ben of late dayes. And yet we wyllyngly eyther by absentyng our selues from the house of the Lorde, do (as it were) excõmunicate our selues frõ the Church and felowshyp of the Saintes of God, or els commyng thyther, by vncomely and vnreuerent behauiour there, by hastye, rashe, yea vncleane and wicked thoughtes and wordes before the Lorde our God, horrible dishonour his

holy houſe the Churche of God, and his holye name and maieſtie, to the great daunger of our ſoules, yea and certaine dampnation alſo, yf we do not ſpeedely and earneſtlye repent vs of this wickednes.

Thus ye haue harde (dearely beloued) out of Gods worde, what reuerence is due to the holye houſe of the Lord, how all godly perſons ought with diligence at tymes appoynted, thyther to repayre, how they ought to behaue them ſelues there, with reuerence and dread before the Lord, what plagues and punyſhmentes al well temporall as eternall, the Lorde in his holy worde threatneth, al well to ſuch as neglect to come to his holy houſe, as alſo to ſuche who commyng thither, do vnreuerently by geſture or talke, there behaue them ſelues. Wherfore, yf we deſyre to haue ſeaſonable weather, and thereby to enioye the good fruites of the earth, yf we wyll auoyde drought and barrennelle, hyghte and hunger, which are plagues threatned vnto ſuch as make haſte to go to theyr owne houſes, to alehouſes, and to tauernes, and leaue the houſe of the Lord emptye and deſolate, yf we abhorre to be ſcourged, not with whyppes made of cordes, out of the materyall Temple onlye (as our Sauiour Chryſt ſerued the defylers of the houſe of God in Jeruſalem) but alſo to be beaten and dryuen out of the eternall Temple and houſe of the Lorde (which is his heauenly kingdome) with the iron rodde of euerlaſtyng dampnation, and caſt into outwarde darkneſſe, where is wepyng and gnaſhyng of teeth, yf we feare, dreade, and abhorre

this

this (I saye) as we haue most iuste cause to do: then let vs amende this our negligence and contempt in commyng to the house of the Lord, this our vnreuerent behauiour in the house of the Lorde, and resortyng thyther diligentlye together, let vs there with reuerent hearyng of the Lordes holy worde, callyng on the Lordes holy name, geuyng of hartye thankes vnto the Lorde for his manifolde and inestimable benefites dayly and hourely bestowed vppon vs, celebratyng also reuerently of the Lordes holye Sacramentes, serue the Lorde in his holy house, as becommeth the seruauntes of the Lorde, in holynesse and righteousnes before him all the dayes of our
Ephe. 3. lyfe, and then we shalbe assured, after this lyfe, to rest in his holy hyll, and to dwell in his tabernacle, there to prayse and magnifie his holye name in the congregation of his sainctes, in the holy house of his eternall kyngdome of heauen, whiche he hath purchased for vs, by the death and shedyng of the precious bloud of his sonne our Sauiour Iesus Christ, to whom with the father and the holy ghoste, one immortall maiestie, of God, be all honor, glory, prayse, and thankesgeuyng world without ende. Amen.

AN HOMILY AGAYNST peryll of Idolatry and superfluous decking of Churches.

The first part.

IN what poyntes the true ornamentes of the Churche or Temple of GOD do consyst and stande, hath ben declared in the two laste Homylyes, intreatyng of the ryght vse of the Temple or house of God, and of the due reuerence that all true Christian people are bounde to geue vnto the same. The sume wherof is, that the Church or house of God, is a place appoynted by the holy Scriptures where the lyuely worde of GOD ought to be read, taught, and harde, the Lordes holy name called vpon by publique prayer, hartie thankes geuen to his maiestie for his infinite and vnspeakable benefites bestowed vpon vs, his holy Sacramentes duely and reuerently ministred, and that therfore al that be godly in deede, ought both with diligence at tymes appointed, to repaire together to the said Church, and there with all reuerence to vse and behaue themselues before the Lord. And that the said Church thus godly vsed by the seruauntes of the Lorde, in the Lordes true seruice, for the effectuous presence of Gods grace, wherewith he doth by his holy worde and promises, endue his people there present and assembled, to the atteynement aswell of commodities worldlye, necessarye for vs,

as

as also of all heauenly giftes, & lyke euerlastyng, is called by the worde of God (as it is in dede) the Temple of the Lorde, and the house of God, and that therfore the due reuerence thereof, is stirred vp in the hartes of the Godly by the consideration of these true ornamentes of the saide house of God, & not by any outwarde ceremonies or costly and glorious decking of the sayde house or temple of the Lord, contrary to the which, most manifest doctrine of the Scriptures, & contrary to the vsage of the primatiue Church, whiche was most pure & vncorrupt, and contrary to the sentences and iudgementes of the moste auncient, learned, and godly Doctours of the Churche (as hereafter shall appeare) the corruption of these latter dayes, hath brought into the Church infinite multitudes of ymages, and the same with other partes of the Temple also, haue decked with golde and syluer, paynted with colours, set them with stone and pearle, clothed them with sylkes & precious vestures, phantasing vntruely that to be the chiefe decking and adournyng of the Temple or house of God, and that all people shoulde be the more moued to the due reuerence of the same, yf all corners therof were glorious, and glysterying with golde and precious stones. whereas in deede they, by the sayde Images and such glorious decking of the Temple, haue nothyng at all profited suche as were wyse and of vnderstanding: but haue therby greatly hurt the simple and vnwyse, occasionyng them therby to commit most horrible Idolatry. And the couetous persons, by the same occasion, seemyng to

worship

worshyp, and peraduerture worshippyng in dede not onlye the Images, but also the matter of them golde & syluer, as that byce is of all others in the Scriptures peculierly called Idolatry or worshippyng of Images. Agaynst the whyche foule abuses & great enormities; shalbe alleaged vnto you: Fyrst, the auctboritie of Gods holye worde, as well out of the olde Testament as of the Newe. And secondly, the testimonies of the holye and auncient learned Fathers and Doctours out of theyr owne workes and auncient hystoryes Ecclesiasticall, both that you maye at once knowe theyr iudgementes, and withall vnderstande, what maner of ornamentes were in the Temples in the primatiue Churche in those tymes, which were most pure & sincere. Thirdlye, the reasons and argumentes made for the defence of Images or Idols, and the outragious decking of Temples and Churches, with golde, syluer, pearle, and precious stone, shalbe confuted, and so this whole matter concluded. But lest any shoulde take occasion by the way of douting by wordes or names, it is thought good here to note first of all, that although in common speache we vse to call the lykenelle or similitudes of men or other thynges Images, & not Idols: yet the Scriptures vse the sayde two worde (Idols and Images) indifferently for one thing al way. They be wordes of diuers tongues and soundes, but one in sence and signification in the Scriptures. The one is take of the Greke worde εἴδωλον an Idoll, and the other of the Latin worde *Imago* an Image, and so both vsed as Englyshe

Ephe. 5. Colloss. 3

Englyshe termes in the translatyng of Scriptures indifferentlye, accordyng as the *Septuagint* haue in theyr translation in Greke εἰδωλα, and Saint Hierome in his translation of the same places in Latin hath *Simulachra*, in Englishe, Images. And in the newe Testament, that whiche Saint John calleth εἰδωλον, Saint Hierome likewyse translateth *Simulachrum*, as in all other lyke places of Scripture vsually he doth so translate. And *Tertullian* a most auncient Doctour, and well learned in both the tongues, Greke and Latin, interpreting this place of Saint John: Beware of Idols, that is to say (saith *Tertullian*) of the Images them selues: The Latin wordes whiche he vseth, be, *Effigies* and *Imago*, to say, an Image. And therfore it forceth not, whether in this processe we vse the one terme or the other, or both together, seyng they both (though not in common Englyshe speache, yet in Scripture) signifie one thyng. And though some, to blynde mens eyes, haue heretofore craftely gone about to make them to be taken for wordes of diuers signification in matters of religion, and haue therefore vsuallye named the lykenesse or similitude of a thyng set vp amongst the heathen in theyr Temples or other places to be worshypped, an Idoll. But the lyke similitude with vs, sette vp in the Church, the place of worshyppyng, they call an Image: as though these two wordes (Idoll and Image) in Scripture, dyd dyffer in proprietie and sence, whych (as is aforesayde) dyffer only in sounde and language, and in meaning be in dede all one, specially in the Scriptures and matters

1. Joh. 5.

Lib. de corona militis.

of

of religion. And our Images also haue ben, and be, and yf they be publykely suffred in Churches and Temples, euer wylbe also worshypped, and so Idolatry cõmitted to them, as in the last part of this Homylye shall at large be declared and proued. Wherfore our Images in Temples and Churches be in deede none other but Idolles, as vnto the which Idolatry hath ben, is, and euer wylbe committed.

And fyrst of all, the Scriptures of the olde Testament, condempning and abhorring aswell all Idolatry or worshyppyng of Images, as also the very Idols or Images them selues, specially in Temples, are so many and plentiful, that it were almost an infinite worke, and to be conteyned in no small volume, to recorde all the places concernyng the same. For when God hadde chosen to him selfe a peculier and speciall people from amongst all other nations that knewe not God, but worshypped Idols and false goddes: he gaue vnto them certayne ordinaunces and lawes, to be kept and obserued of his sayde people. But concernyng none other matter, dyd he geue eyther mo, or more earnest & expresse lawes to his saide people, then those that concerned the true worshyppyng of hym, and the auoydyng and fleyng of Idols and ymages and Idolatrye, for that, that both the sayde Idolatry is most repugnaunt to the ryght worshyppyng of hym and his true glorye aboue all other vyces, and that he knewe the proneneſſe and inclination of mans corrupt kynde and nature, to that most

odious

odious and abominable vice. Of the which ordinaunces and lawes so geuen by the Lorde to his people concernyng that matter, I wyll rehearse and alledge some that be moste speciall for this purpose, that you by them may iudge of the rest.

Deut. 4. Num. 23 In the fourth Chapter of the booke named Deuteronomie, is a notable place, and moste worthy with all diligence to be marked, whiche begynneth thus: And nowe Israell heare the commaundementes and iudgementes whiche I teache thee (saith the Lorde) that thou doyng them mayest liue, and enter and possesse the land which the Lorde God of your fathers wyll geue you. Ye shall put nothyng to the worde which I speake to you, neyther shall ye take any thyng from it. Kepe ye the commaundementes of the Lorde your God, which I commaunde you. And by and by after he repeateth the same sentence three or foure tymes, before he come to the matter that he woulde specially warne them of, as it were for a preface, to make them to take the better heede vnto it. Take heede to thy selfe (saith he) & to thy soule, with all carefulnesse, lest thou forgettest the thynges whiche thyne eyes haue seene, and that they go not out of thy hart al the dayes of thy lyfe, thou shalt teache them to thy chyldren, and nephues or posteritie. And shortly after: The Lord spake vnto you out of the myddle of fyre, you harde the voyce or sounde of his wordes, but you dyd see no fourme or shape at all. And by and by foloweth: Take heede therfore diligently vnto your soules, you sawe no maner of image in the day in the which the Lord

spake

ſpake vnto you in Horeb, out of the myddeſt of the fyre, leſt peraduenture, you beyng deceiued, ſhoulde make to your ſelues any grauen ymage, or lykenes of man or woman, or the lykeneſſe of any beaſt whiche is vppon the earth, or of the byrdes that flee vnder heauen, or of any crepyng thing that is moued on the earth, or of the fiſhes that do continue in the waters: leſt peraduenture thou lyfting vp thine eyes to heauen, do ſee the Sunne and the Moone, and the Starres of heauen, and ſo thou beyng deceiued by errour, ſhouldeſt honour and worſhyp them, whiche the Lorde thy God hath created to ſerue all nations that be vnder heauen. And agayne: Beware that thou forget not the couenaunt of the Lorde thy God, which he made with thee, and ſo make to thy ſelfe any carued ymage of them which the Lorde hath forbydden to be made: For the Lord thy God is a conſumyng fyre, and a ielous God. If thou haue chyldren and nephues, and do tary in the lande, and beyng deceaued do make to your ſelues any ſimilitude, doyng euyll before the Lorde your God, and prouoke hym to anger: I do this daye call vpon heauen and earth to witneſſe, that ye ſhall quickly peryſhe out of the lande which you ſhall poſſeſſe, you ſhall not dwell in it any long tyme, but the Lorde wyll deſtroy you, and wyll ſcatter you amongſt all nations, and ye ſhall remayne but a very fewe amongſte the nations, whyther the Lorde wyll leade you awaye, and then ſhall you ſerue Gods whiche are made with mannes handes, of wood and ſtone, whiche ſe not, nor heare not, neyther

eate, nor smell, and so forth. This is a notable Chapter, and intreateth almoste altogether of this matter. But because it is to long to wryte out the whole, I haue noted you certayne principall poyntes out of it. Fyrst, howe earnestlye and ofte he calleth vppon them to marke and to take heede, and that vppon the peryll of theyr soules, to the charge whiche he geueth them. Then, howe he forbyddeth by a solempne and long rehearsal of al thynges in heauen, in earth, and in the water, any ymage or lykenes of any thyng at all to be made. Thirdlye, what penaltie and horryble destruction, he solemnely with inuocation of heauen and earth for recorde, denounceth and threatneth to them, theyr children and posteritie, yf they, contrarye to this commaundement, do make or worshyp any ymage or similitude, whiche he so strayghtly hath forbydden. And when they, this notwithstandyng, partly by inclination of mans corrupte nature, most prone to Idolatry, and partly occasioned by the Gentyles & Heathen people dwellyng about them, who were Idolaters, dyd fall to the makyng and worshyppyng of Images: God accordyng to his worde, brought vpon them all those plagues whiche he threatned them with, as appeareth in the bookes of the Kynges & the Chronacles, in sundrye places at large. And agreable herevnto are many other notable places in the olde Testament. Deuteronomie .xrvii. Cursed be he that maketh a carued Image, or a caste or moulten Image, which is abomination before the Lorde, the worke of the artificers hande, and

setteth

ſetteth it vp in a ſecrete corner, and all the people ſhall ſay Amen.

Reade the .xiii. and .xiiii. Chapters of the booke of Wiſdome concernyng Idolles or Images, howe they be made, ſet vp, called vpon, and offered vnto, and howe he prayſeth the tree whereof the gybbet is made, as happye, in comparyſon to the tree that an Image or Idoll is made of, euen by theſe very wordes: Happye is the tree wherethrough ryghteouſnes commeth, (meanyng the gybbet) but curſed is the Idoll that is made with handes, yea, both it and he that made it, and ſo forth. And by and by he ſheweth howe that the thynges which were the good creatures of God before (as trees or ſtones) when they be once altered and faſhyoned into Images to be worſhypped, become abomination, a temptation vnto the ſoules of men, and a ſnare for the feete of the vnwyſe. And whye? the ſekyng out of Images, is the begynnyng of whordome (ſaith he) & the bryngyng vp of them, is the deſtruction of lyfe, for they were not from the begynnyng, neyther ſhall they continue for euer. The welthy ydlenes of men hath founde them out vppon earth, therefore ſhall they come ſhortlye to an ende, and ſo forth to the ende of the Chapter, conteynyng theſe poyntes: howe Idols or Images were fyrſte inuented, and offered vnto, howe by an vngracious cuſtome they were eſtablyſhed, howe tyrauntes compell men to worſhyp them, howe the ignorant and the common people are deceiued by the cunnyng

of the workeman and the bewtie of the ymage, to do honour vnto it, and so to erre from the knowledge of God, and of other great and manye mischiefes that come by ymages. And for a conclusion he saith, that the honouryng of abominable ymages, is the cause, the begynnyng and ende of all euyll, and that the worthyppers of them be eyther madde, or moste wicked. Se and viewe the whole Chapter with diligence, for it is worthy to be well considered, specially that is wrytten of the deceiuyng of the simple and vnwyse common people by Idolles and Images, and repeated twyse or thryse lest it should be forgotten. And in the Chapter folowyng be
Bapt. 15. these wordes: The payntyng of the picture and carued Image with diuers colours, inticeth the ignoraunt so, that he honoureth and loueth the picture of a dead ymage that hath no soule. Neuertheless, they that loue suche euyll thynges, they that truste in them, they that make them, they that fauour them, and they that honour them, are all worthy of death, and so forth.

In the booke of Psalmes, the Prophete curseth the Image honourer in dyuers places.
Psal. 96 Confunded be all they that worshyppe caruen
Psal. 115 Images, and that delyght or glory in them: like
and. 134. be they vnto the Images that make them, and all they that put theyr trust in them.
Esai. 42 And in the Prophete Esay, sayth the Lorde: Euen I am the Lorde, and this is my name, and my glorye wyll I geue to none other, neyther my honour to grauen Images. And by

and

and by: Lette them be confounded with shame that truste in Idols or Images, or saye to them, you are our Gods. And in the fourtie Chapter, Esai.40. after he hath sette foorth the incomprehensible maiestie of God, he asketh, to whom then wyll ye make God lyke? Or what similitude wyll ye set vp vnto hym? Shall the Caruer make hym a carued Image? and shall the Goldesmyth couer him with golde? and cast him into a fourme of syluer plates? And for the poore man, shall the Image maker frame an Image of tymber, that he maye haue somewhat to sette vp also? And after this he cryeth out: O wretches, harde ye neuer of this? hath it not ben preached vnto you since the begynnyng? and so foorth, howe by the creation of the worlde, and the greatnesse of the worke, they myght vnderstande the maiestie of God, the creatour and maker of all, to bee greater, then that it shuld be expressed or set forth in any ymage or bodyly similitude. And besides this preachyng, euen in the lawe of God, written with his owne fynger (as the Scripture speaketh) and that in the fyrst table, and the begynnyng therof, is this doctrine afore sayde agaynst Images (not briefely touched) but at large set foorth and preached, and that with denunciation of destruction to the contempners and breakers of this lawe, and their posteritie after them. And lest it shoulde yet not be marked, or not remembred, the same is written and reported, not in one, but in sundrye places of the worde of GOD, that by ofte readyng and hearyng of it, we myght once learne and remem- Exo.20. Exod.20. Leui.19. Deut.5.

ber it, as you also heare daylye read in the Churche. God spake these wordes and sayde: I am the Lorde thy God. Thou shalt haue none other Gods but me. Thou shalt not make to thy selfe any grauen Image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lorde thy God am a iealous God, and visite the sinne of the fathers vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes. All this notwithstandyng, neyther coulde the notablenesse of the place, beyng the very begynnyng of the lyuyng lordes lawe, make vs to marke it, nor the plaine declaration by recountyng of all kynde of similitudes, cause vs to vnderstande it, nor the oft repeatyng and reportyng of it in diuers and sundry places, the ofte readyng and hearyng of it, coulde cause vs to remember it, nor the dreade of the horrible penaltie to our selues, and our chyldren and posteritie after vs, feare vs from transgressyng of it, nor the greatnesse of the rewarde to vs and our chyldren after vs, moue vs any thyng to obedience, and the obseruyng of this the Lordes great lawe: But as though it hadde ben written in some corner, and not at large expressed, but briefely and obscurely touched, as though no penaltie to the transgressers, nor rewarde to the obedient hadde ben adioyned vnto it, lyke blynde men without all knowe-

ledge and vnderſtandyng, lyke vnreaſonable beaſtes without dreade of punyſhment or reſpect of rewarde, haue diminiſhed, and diſhonored the hygh maieſtie of the lyuyng God, by the baſeneſſe and vyleneſſe of ſundrye and diuers Images of dead ſtockes, ſtones, and mettalles. And as the maieſtie of God, whom we haue left, forſaken, and diſhonored, and therefore the greatneſſe of our ſynne and offence againſte his maieſtie can not be expreſſed: So is the weakeneſſe, vyleneſſe and foolyſhneſſe in deuice of the Images (whereby we haue diſhonored hym) expreſſed at large in the Scriptures, namely the Pſalmes, the booke of wyſdome, the Prophete Eſay, Ezechiell, and Baruche, ſpeciallye in theſe places and Chapters of them. Pſalm. cxv. and cxxxiiii. Eſay .xl. and .xliiii. Ezechiel .vi. wyſdome .xiii. xiiii. xv. Baruch .vi. The which places, as I exhorte you often and diligently to reade, ſo are they to long at this preſent to be rehearſed in an Homylye. Notwithſtandyng, I wyll make you certayne briefe or ſhorte notes out of them, what they ſaye of theſe Idolles or Images. Fyrſt, that they be made but of ſmall peeces of wood, ſtone, or mettall, and therefore they can not be any ſimilitudes of the great maieſtie of God, whoſe ſeate is heauen, and the earth his footeſtoole. Secondarylye, that they be dead, haue eyes and ſee not, handes and feele not, feete and can not go .&c. and therefore they can not be fytte ſimilitudes of the lyuyng God. Thyrdlye, that they haue no power to do good nor harme to others, though ſome of them

Places of the Scripture againſt Idolles or Images.

haue an axe, some a swoorde, some a speare in
theyr handes, yet do thieues come into theyr
Temples and rob them, and they can not once
sturre to defende them selues from the thieues:
naye yf the Temple or Church be set a fyre, that
theyr Prieftes can runne awaye and saue them
selues, but they can not once moue, but tarrye
styll lyke blockes as they are, and be burned:
and therfore they can be no meete figures of the
puissaunt and mightie GOD, who alone is able
both to saue his seruauntes, and to destroye his
enemies euerlastynglye. They be trymlye decke
in Golde, Syluer, and Stone, as well the Ima-
ges of men, as of women, lyke wanton Wen-
Bar. 6. ches (sayth the Prophete Baruch) that loue pa-
ramours, and therefore can they not teache vs
nor our wyues and doughters, any sobernesse,
modestie, and chastitie. And therfore although
it is nowe commonly sayde that they be the lays
mennes bookes, yet we see they teache no good
lesson, neyther of God, nor Godlynesse, but all
errour and wickednesse. Therefore God by his
worde, as he forbyddeth any Idolles or Images
to be made or sette vp: so doth he commaunde
suche as we fynde made and sette vp, to be pul-
led downe, broken, and destroyed.
Num. 23 And it is written in the booke of Numbers, the
xxiii. Chapter, that there was no Idoll in Ja-
cob, nor there was no Image seene in Israell,
and that the Lorde God was with that people.
Nowhere note, that the true Israelites, that is,
the people of GOD, haue no ymages among
them, but that God was with them, and that
therfore

therefore theyr enemies can not hurte them, as appeareth in the processe of that Chapter. And as concernyng Images alredye sette vp, thus saith the Lorde in Deuteronomie: Ouerturne Deut. 7. and. 12. theyr Aulters, and breake them to peeces, cutte downe theyr groues, burne theyr Images, for thou arte an holy people vnto the Lorde. And the same is repeated more vehemently agayne in the twelfth Chapter of the same booke. Here note, what the people of God ought to do to Images where they fynde them. But leste any priuate persons vppon colour of destroying of Images, should make any sturre or disturbance in the common wealth, it muste alwayes be remembred, that the redresse of suche publique enormities appertayneth to the Magistrates, and suche as be in auctoritie onlye, and not to priuate persons, and therefore the good Kynges of Iuda, Asa, Ezechias, Iosaphat, and Iosias, are 3. Re. 15. highly commended for the breakyng downe and 2. Pa. 14. destroying of the Aulters, Idols, and Images. 15. 31. And the Scriptures declare that they, specially in that poynt, dyd that which was ryght before the Lorde. And contrarywyse, Hieroboam, Achab, Ioas, and other Princes, whiche eyther sette vp or suffred such Aulters or Images vndestroyed, are by the worde of GOD reported to haue done euyll before the Lorde. And yf any, contrarye to the commaundement of the Lorde, wyll nedes sette vp such Aulters or Images, or suffer them vndestroyed amongste them, the Lord hym selfe threatneth in the fyrst Chapter of the Booke of Numbers, and by his holye Num. 1.

Prophetes,

Miche. 1. Prophetes, Ezechiel, Micheas and Abacuc, that he wyll come hym ſelfe and pull them downe.
Abacu. 2 And howe he wyll handle, punyſhe, and deſtroy the people, that ſo ſet vp, or ſuffer ſuche aulters, ymages, or idols vndeſtroyed, he denounceth by
Ezech. 6 hys Prophete Ezechiell on this maner: I my ſelfe (ſayth the Lorde) wyll bryng a ſworde ouer you, to deſtroy your hygh places, I wyll caſte downe your aulters, and breake downe your ymages, your ſlayne men wyll I lay before your Gods, and the dead carcaſes of the chyldren of Iſraell wyll I caſte before theyr idols, your bones wyll I ſtrowe rounde about your aulters and dwellyng places, your Cities ſhalbe deſolate, the hyll Chappelles layde waſte, your aulters deſtroyed and broken, your Gods caſte downe and taken awaye, your Temples layde euen with the grounde, your owne woorkes cleane rooted out, your ſlayne men ſhall lye amongſt you, that ye may learne to knowe howe that I am the Lorde, and ſo forth to the Chapters ende, worthy with diligence to be read: that they that be nere ſhall peryſhe with the ſworde, they that be farre of, with the peſtilence, they that flee into holdes or wylderneſſe, with hunger: And yf any be yet lefte, that they ſhall be caryed away pryſoners to ſeruitude and bondage. So that yf eyther the multitude, or playneneſſe of the places, myght make vs to vnderſtande: or the earneſt charge that GOD geueth in the layde places, moue vs to regarde: or the horryble plagues, punyſhementes, and dreadfull deſtruction threatned to ſuche worſhyppers of I-

mages

mages or Idols, setters vp or mayntayners of them, myght ingender any feare in our hartes, we woulde once leaue and forsake this wyckednesse, beyng in the Lordes syght so great an offence and abomination. Infinite places almoste myght bee brought out of the Scriptures of the olde Testament concernyng this matter, but these fewe at this tyme shall serue for all.

You wyll say peraduenture these thinges pertayne to the Jewes, what haue we to do with them? In deede they pertayne no lesse to vs Christians, then to them. For yf we be the people of GOD, how can the wordes and lawe of GOD not appertayne to vs? Saint Paule alleadgyng one texte out of the olde Testament, concludeth generally for other Scriptures of the olde Testament al well as that, saying: Whatsoeuer is wrytten before (meanyng in the olde Testament) is wrytten for our instruction: whiche sentence is moste specially true of suche wrytynges of the olde Testament, as contayne the immutable lawe and ordinances of GOD, in no age or tyme to be altered, nor of any persons of anynations or age to be disobeyed: suche as the aboue rehearsed places be. Notwithstanding, for your further satisfying herein, accordyng to my promyse, I wyll out of the Scriptures of the newe Testament or Gospell of our Sauiour Christ, lykewyse make a confirmation of the sayde doctrine agaynst Idols or Images, and of our duetie concernyng the same. First the Scriptures of the newe Testament do Rom. 15.

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in sundry places make mencion with reioysyng, as for a moste excellent benefite and gyft of God, that they whiche receaued the fayth of Chryste, were turned from theyr dumbe and dead ymages, vnto the true and lyuyng God, who is to be blessed for euer: namely in these places, the. xiiii. and. xvii. of the Actes of the Apostles, the. xi. to the Romaynes, the fyrst Epistle to the Corinthians the. xii. Chapter, to the Galathians the. iiii. and the fyrste to the Thessalonians, the fyrste Chapter.

And in lyke wyse the sayde ydols or ymages, and worshipping of them, are in the Scriptures of the newe Testament by the spirite of God much abhorred and detested, and earnestly forbydden: as appeareth both in the forenamed places, and also many others beside, as in the. viii. and. xv. of the Actes of the Apostles, the fyrst to the Romaynes, where is set forth the horrible plague of Idolaters, geuen ouer by GOD into a reprobate sence, to worke all wickednes and abominations not to be spoken: as vsually spirituall and carnall fornication go together.

In the fyrst Epistle to the Corinthians the fifth Chapter, we are forbydden once to kepe compayne, or to eate and drynke with suche as be called brethren or Christians that do worship ymages. In the fyfth to the Galathians, the worshipping of ymages is numbred amongst the workes of the flesshe. And the fyrst to the Corinthians. x. it is called the seruice of deuyls, and that such as vse it shalbe destroyed. And in the. vi. Chapter of the sayde Epistle, and the. v. to the Galathians,

ans, is denounsed, that such ymage worshippers shall neuer come into the inheritaunce of the kingdome of heauen. And in sundry other places is threatned, that the wrath of God shall come vpon all such. And therfore S. Iohn in his Epistle exhorteth vs as his deare children to beware of ymages. And Saint Paule warneth vs to flee from the worshyppyng of them yf we be wyse, that is to saye, yf we care for health and feare destruction, yf we regarde the kyngdome of God and lyfe euerlasting, and dread the wrath of God and euerlastyng dampnation. For it is not possible that we shoulde be worshippers of ymages, and the true seruauntes of God also, as S. Paule teacheth, the seconde to the Corinthians the. vi. Chapter, affirmyng expressely, that there can be no more consent or agrement betwene the temple of God (which all true Christians be) and ymages, then betwene ryghteousnes and vnryghteousnes, betwene lyght and darkenesse, betwene the faythfull and the vnfaythfull, or betwene Christ and the deuyll. which place enforseth, both that we shoulde not worship ymages, and that we should not haue ymages in the temple, for feare and occasion of worshipping them, though they bee of them selues thinges indifferent: for the Christian is the holy Temple and liuely ymage of God, as the place well declareth, to such as wyll reade and weygh it. And where as al godly men dyd euer abhorre that any kneelyng and worshipping or offeryng should be vsed to them selues when they were alyue (for that it was the honour due to God onely) as appeareth

1. Ioh. v.

1. Cor. x.

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in the Actes of the Apostles by Saint Peter, forbyddyng it to Cornelius, and by Saint Paule and Barnabas forbyddyng the same to the Citezins in Listra: Yet we like mad men, fall downe before the dead ydols or ymages of Peter and Paule, and geue that honour to stockes and stones, whiche they thought abominable to be geuen to them selues beyng alyue. And the good Angell of God, as appeareth in the booke of S. Johns Reuelation, refused to be kneeled vnto, when that honour was offered him of John: Beware (saith the Angel) that thou do it not, for I am thy fellowe seruaunt. But the euyll Aungell Sathan, desireth nothyng so much as to be kneeled vnto, and thereby at once both to robbe God of his due honour, and worke the dampnation of suche as make hym so lowe curtesie, as in the storye of the Gospell appeareth in sundrye places. Yea, and he offred our Sauiour Christ all earthly goodes, on the condition that he woulde kneele downe and worshyp hym. But our Sauiour repelleth Sathan by the Scriptures, saying, It is wrytten: Thou shalt worshyp thy Lorde God, and hym alone shalt thou serue. But we by not worshipping and seruyng God alone, (as the Scriptures teacheth vs) and by worshipping of images, contrary to the Scriptures, plucke Sathan to vs, and are redye without reward to folowe hys desyre: yea, rather then fayle, we wyll offer hym gyftes and oblations to receyue our seruice. But let vs brethren, rather followe the counsell of the good Aungell of GOD, then the suggestion of subtyll Sathan, that

Act. 10.
Act. 14.
Mat. 4.
Luk. 4.

that wycked Aungell and olde Serpent: who, accordyng to the pryde whereby he fyrst fell, attempteth alway by suche sacrilege to depryue God (whom he enuieth) of his due honour, and (because his owne face is horryble and vgly) to conuey it to him selfe, by the mediation of gylt stockes and stones, and withall to make vs the enemies of God and his owne suppliauntes and slaues, and in the ende, to procure vs for a reward, euerlasting destruction and dampnation. Therefore aboue all thynges, yf we take our selues to be Christians in deede (as we be named) let vs credite the worde, obey the lawe, and folowe the doctrine and example of our Sauiour and master Chryst, repellyng Sathans suggestion to Idolatry and worshipping of ymages, accordyng to the trueth alleaged and taught out of the Testament and Gospell of our said heauenly doctour and Scolemaster Jesus Chryst, who is God to be blessed for euer. Amen.

¶ The seconde part of the Homyly against peryll of Idolatry.

YOu haue harde (welbeloued) in the fyrst part of this Homyly, the doctrine of the worde of God agaynst Idols and Images, agaynst Idolatry and worshyppyng of Images, taken out of the Scriptures of the olde Testament and the newe, and confyrmed by the examples

aswell of thapostles, as of our Sauiour Chryst him selfe. Nowe, although our Sauiour Chryst taketh not or nedeth not any testimonie of men, and that whiche is once confyrmed by the certayntie of his eternall truth, hath no more nede of the confirmation of mans doctrine and wrytynges, then the bryght Sun at none tyde hath nede of the lyght of a lyttle candell to put away darkenesse, and to encrease his light: Yet for your further contentation, it shal in this seconde part be declared (as in the beginning of the fyrst part was promysed) that this trueth and doctryne concernyng the forbyddyng of ymages and worshipping of them, taken out of the holy Scriptures, aswel of the olde Testament as the newe: was beleued and taught of the olde holy fathers and moste auncient learned doctours, and receyued in the olde primatiue Churche, whiche was most vncorrupt and pure. And this declaration shal be made out of the said holy doctoures owne wrytynges, and out of the auncient hystories Ecclesiasticall to the same belongyng.

Lib. contr. coronandi morem.

Tertullian a moste auncient wryter and doctour of the Churche, who lyued about one hundreth and thyrtie yeres after the death of our Sauiour Chryst, both in sundry other places of his workes, and specially in his booke wrytten against the maner of Crownyng, and in another lyttle treatise, entituled of the souldiers crowne or garlande: doth most sharpely, and behemently wryte and inuey agaynst ymages or ydols. And

1. Joh. v.

vpon S. Johns wordes, the fyrst Epistle and .v. Chapter, saith thus, Saint John (sayth he) depely

ly considering the matter, sayth: My lyttle chyldren, kepe your selues from Images or Idols. He sayth not nowe, kepe your selues from Idolatrie, as it were from the seruice and worshypping of them: but from the Images or Idols them selues, that is, from the very shape and lykenes of them. For it were an vnworthy thing, that the Image of the lyuyng God, shoulde become the ymage of a dead ydoll. Do not thinke you, those persons which place ymages or ydols in Churches and temples, yea, shrine them euen ouer the Lordes Table, euen as it were of purpose, to the worshipping and honoring of them, take good heede to eyther S. Johns counsell or Tertullians: for so to place ymages & ydols, is it to kepe them selues from them, or els to receaue and embrace them?

Clemens, in his booke to James brother of the Lord, sayth: what can be so wicked or so vnthankefull, as to receaue a benefite of God, and to geue thankes therefore vnto stockes & stones? wherfore awake ye, and vnderstand your health, for God hath nede of no man, nor requireth any thyng, nor can be hurt in any thyng. But we be they which are eyther holpen or hurt, in that we be thankefull to God, or vnthankefull. *Lib. 5. ad Iacob. dor mini.*

Origenes in his booke against Celsus, sayth thus: Christian men and Jewes, when they heare these wordes of the law. (Thou shalt feare the Lorde thy God, and shalt not make any Image) do not onely abhorre the Temples, Aulters and Images of the Gods, but if nede be, wyl rather dye then they shoulde defyle them selues

with any impietie. And shortly after he sayth: In the common wealth of the Iewes, the caruer of Idols and Image maker, was caste farre of and forbidden, least they should haue any occasion to make Images, whiche might plucke certayne folyshe persons from God, and turne the eyes of theyr soules to the contemplation of earthly thinges. And in another place of the same booke: It is not onely (sayth he) a mad and frantike part to worship Images, but also once to dissemble or winke at it. And a man may know God and his onely sonne, and those whiche haue had suche honour geuen them by God, that they be called Gods: But it is not possible that any shoulde by worshyppyng of Images gette any knowledge of God.

Athanasius in his booke agaynste the Gentyles, hath these wordes: Let them tell I pray you, howe God may be knowen by an Image. Yf it be by the matter of the Image, then there nedeth no shape or fourme, seyng that God hath appeared in all materiall creatures whiche do testifie his glory. Nowe yf they say he is knowen by the fourme or fashion: is he not better to be knowen by the lyuyng thinges them selues, whose fashions the Images expresse? For of suretie, the glory of God should be more euidently knowen, yf it were declared by reasonable and lyuyng creatures, rather then by dead and vnmoueable Images. Therfore when ye do carue or paynt Images, to the ende to knowe GOD thereby, surely ye do an vnworthy and vnfytte thing. And in another place of the same booke he

sayth:

sayth: The invention of Images came of no good, but of euyll, and whatsoeuer hath an euyll beginning, can neuer in any thyng be iudged good, seyng it is altogether naught. Thus farre Athanasius, a very auncient, holy, and learned Bysshop and doctour, who iudgeth both the fyrst beginning and the ende, and altogether of Images or Idols, to be naught.

Lactantius lykewyse an olde and learned wryter, in his booke of the Origine of errour, hath these wordes: God is aboue man, and is not placed beneath, but is to be sought in the highest region. Wherefore, there is no doubt, but that no religion is in that place whersoeuer any ymage is. For yf religion stande in godly thinges (and there is no godlynesse but in heauenly thinges) then be ymages without religion. These be *Lactantius* wordes, who was aboue .xiii. hundreth yeres ago, and within three hundreth yeres after our Sauiour Christ. *Li.2.ca.16.*

Cirillus an olde and holy doctour, vpon the Gospell of Saint John hath these wordes: Many haue left the creatour, and haue worshypped the creature, neyther haue they ben abashed to say vnto a stocke: thou art my father, and vnto a stone: thou begottest me. For many, yea, almost all (alas for sorowe) are fallen vnto suche folly, that they haue geuen the glory of deitie or Godhead, to thinges without sence or feelyng.

Epiphanius Bysshoppe of Salamine in Cipres, a very holye and learned man, who lyued in *Theodosius* the Emperours tyme, about three hundreth and ninetie yeres after our Sauiour

Christes ascention, wryteth thus to Iohn Patriarke of Ierusalem: I entred (sayeth Epiphanius) into a certayne Church to pray, I founde there a linnen cloth hangyng in the Churche doore, paynted, and hauyng in it the Image of Christ, as it were, or of some other Saint (for I remember not well whose Image it was) therefore when I did see the Image of a man hanging in the Church of Christ, contrary to thauctho-ritie of the Scriptures, I dyd teare it, and gaue counsell to the kepers of that Church, that they should wynde a poore man that was dead, in the sayde cloth, and so bury him. And afterwardes the same Epiphanius, sending another vnpaynted cloth for that paynted one whiche he hadde torne, to the sayde Patriarke, wryteth thus: I pray you will the Elders of that place to receaue this cloth whiche I haue sent by this bearer, and commaunde them that from henceforth, no such paynted clothes, contrary to our religion, be hanged in the Churche of Christ. For it becommeth your goodnes rather to haue this care, that you take away such scrupulositie, which is vnfitting for the Churche of Christ, and offensiue to the people committed to your charge. And this Epistle, as worthy to be read of many, dyd Saint Ierome him selfe translate into the Latin tongue. And that ye may knowe that Saint Ierome hadde this holy and learned Bishop Epiphanius in most hygh estimation, and therfore did translate this Epistle, as a writing of auctho-ritie: heare what a testimonie the sayd Saint Ierome geueth him in another place in

his

his treatie againſt the errours of Iohn Byſhop of Ieruſalem, where he hath theſe wordes: Thou haſt (ſayth Saint Ierome) Pope Epiphanius, whiche doth openly in his letters call thee an hereticke. Surely thou art not to be preferred before him, neyther for age nor learnyng, nor godlyneſſe of lyfe, nor by the teſtimonie of the whole worlde. And ſhortly after in the ſame treatie ſayth Saint Ierome: Byſhop Epiphanius was euer of ſo great veneration and eſtimation, that Valens the Emperour who was a great perſecutour, dyd not once touche him. For hereticks beyng Princes, thought it theyr ſhame, yf they ſhould perſecute ſuche a notable man. And in the tripartite Eccleſiaſticall hyſtory, the. ix. booke and. xlviii. Chapter, is teſtified, that Epiphanius being yet alyue did worke miracles, and that after his death, Deuyls beyng expelled at his graue or tombe, dyd rore. Thus you ſee what aucthoritie Saint Ierome and that moſte auncient Hiſtorie, geue vnto the holy and learned Byſhop Epiphanius, whoſe iudgement of Images in Churches and Temples, than begynnyng by ſtealth to crepe in, is worthy to be noted.

All notable Byſhops were than called Popes.

Lib. 9. Capit. 48.

Fyrſt, he iudged it contrary to Chriſtian religion and the aucthoritie of the Scriptures, to haue any Images in Chriſtes Churche. Secondly, he reiected not onely carued, grauen, and molten Images, but alſo paynted Images out of Chriſtes Churche. Thirdly, that he regarded not whether it were the Image of Chriſt, or of any other Saint, but beyng an Image, woulde

not suffer it in the Church. Fourthly, that he dyd not onely remoue it out of the Church, but with a vehement zele tare it asunder, and exhorted that a corse should be wrapped and buryed in it, iudgyng it meete for nothyng but to rotte in the earth: folowyng herein the example of the good kyng Ezechias, who brake the brasen Serpent to peeces, and burned it to ashes, for that Idolatrie was committed to it. Last of all, that *Epiphanius* thinketh it the duetie of vigilaunt Bishoppes, to be carefull that no Images be permitted in the Churche, for that they be occasion of scruple and offence to the people committed to theyr charge. Nowe whereas neyther Saint Jerome who did translate the sayde Epistle, nor the aucthours of that moste auncient hystory Ecclesiasticall tripartite (who do most highly commende *Epiphanius*, as is aforesayde) nor no other godly or learned Bishoppe at that tyme or shortly after, haue wrytten any thyng agaynst *Epiphanius* iudgement concernyng Images: it is an euident proofe, that in those dayes, whiche were about foure hundreth yeres after our Sauiour Christ, there were no Images publykely vsed and receyued in the Churche of Christe, whiche was then muche lesse corrupt, and more pure, then nowe it is.

And where as Images began at that tyme secretely and by stealth to creepe out of priuate mens houses into the Churches, and that fyrst in paynted clothes and walles: such Bishoppes as were godly and vigilaunt, when they espyed them, remoued them away, as vnlawefull and con-

contrary to Chriſtian religion, as did here Epiphanius, to whoſe iudgement you haue not onely Saint Jerome the tranſlatour of his Epiſtle, and the wryter of the Hyſtory tripartite, but alſo all the learned and godly Byſhoppes and Clerkes: yea, and the whole Churche of that age, and ſo vpwarde to our Sauiour Chriſtes tyme, by the ſpace of about foure hundreth yeres, conſentyng and agreeyng. This is written the more largely of Epiphanius, for that our Image mayntayners nowe a dayes, ſeyng them ſelues ſo preſſed with this moſt playne and earneſt acte and wrytyng of Epiphanius, a Byſhop and doctour of ſuche antiquitie, holynelle, and auctho*r*itie, labour by all meanes (but in vayne agaynſt the trueth) eyther to proue that this Epiſtle was neyther of Epiphanius wrytyng, nor Saint Jeromes tranſlation: eyther yf it be, ſay they, it is of no great force, for this Epiphanius, ſay they, was a Jewe, and beyng conuerted to the Chriſtian fayth, and made a Byſhoppe, reteyned the hatred whiche Jewes haue to Images ſtyll in his mynde, and ſo dyd and wrote agaynſt them as a Jewe, rather then as a Chriſtian. O Jewyſhe impudencie and malyce of ſuche deuilers, it woulde be proued and not ſayde onely, that Epiphanius was a Jewe. Furthermore concernyng the reaſon they make, I woulde admit it gladly: for yf *Epiphanius* iudgement againſt ymages is not to be admitted, for that he was borne of a Jewe an enemy to Images, which be gods enemies, conuerted to Chriſtes religion: than lykewiſe foloweth it, that no

sentence in the olde doctours and fathers sounding for Images, ought to be of any auctoritie, for that in the primitiue Churche the most part of learned wryters, as Tertullian, Cipian, Ambrose, Austen, and infinite others, were of Gentyles (whiche be fauourers and worshippers of Images) conuerted to the Christian fayth, and so let somewhat slip out of their penines sounding for ymages, rather as Gentyles than Christians: as Eusebius in his Historie Ecclesiastical, and Saint Jerome sayth playnely, that Images came fyrst from the Gentyles to vs Christians. And much more doth it folowe, that the opinion of all the rablement of the popishe Church, maintaining ymages, ought to be esteemed of small or no auctoritie, for that it is no marueil that they which haue from their childhood ben brought vp amongest Images and Idols, and haue dronke in Idolatrie almost with their mothers mylke, holde with Images and Idols, and speake and wryte for them. But in dede it woulde not be so much marked, whether he were of a Jewe or a Gentyle conuerted to Christes religion that wryteth, as howe agreably or contrarily to Gods worde he doth wryte, and so to credite or discredite him. Nowe what Gods worde sayth of Idols and Images, and the worshipping of them, you harde at large in the fyrst part of this Homyly.

Saint Ambrose in his treatie of the death of Theodosius the Emperour, saith: Helene founde the crosse and the title on it. She worshipped the king, and not the wood surely (for that is an ethnyshe

esthynythe errour, and the vanitie of the wicked) but the worshypped hym that hanged on the crosse, and whose name was writtẽ in the title, and so forth. See both the godly Empresse fact, and Saint Ambroses iudgement at once. They thought it had ben an Heathenyshe errour and vanitie of the wicked, to haue worshypped the crosse it selfe, whiche was embrewed with our Sauiour Christes owne precious bloud. And we fall downe before euery crosse peece of tymber, which is but an image of that crosse.

Saint Augustine, the best learned of all auncient doctours, in his .xlviii. Epistle to *Maximus* saith: Knowe thou that none of the dead, nor any thyng that is made of God, is worshipped as God of the Catholique Christians, of whom ther is a Church also in your towne. Note, that by Saint Augustine, such as worshipped the dead, or creatures, be no Catholique Christians.

The same Saint Augustine teacheth in the .22. booke of the Citie of God, the tenth Chapter, that neyther Temples or Churches ought to be builded or made for Martirs or Saintes, but to God alone. And that there ought no Priestes to be appointed for Martir or Saint, but to God onlye. The same Saint Augustine in his booke of the maners of the catholique Churche, hath these wordes: I know that many be worshippers of Tombes and Pictures. I know that there be many that banquet most riotously ouer the graues of the dead, & geuyng meate to dead carkases, do bury them selues vpon the buryed, and attribute their gluttony and blasphemies to

religion.

religion. See, he esteemeth worshyppyng of Saintes, Tombes, and Pictures as good religion as gluttony and dronkennesse, and no better at all. Saint Augustine greatly alloweth *Marcus Varro*, affirming that religion is most pure without Images: And saith hym selfe, Images be of more force to croken an unhappye soule, then to teache and instruct it. And saith further: Euery chylde, yea euery beast knoweth that it is not God that they see. Wherefore then doth the holy ghost so often monyshe vs of that which all men knowe? Whereunto Saint Augustine hym selfe answereth thus: For (saith he) when Images are placed in Temples, and set in honorable sublimitie, and begyn once to be worshypped, forthwith breedeth the moste vyle affection of errour. This is Saint Augustines iudgement of Images in Churches: That by and by they breede errour and Idolatry. It would be to tedious to rehearse al other places which might be brought out of the auncient doctours against Images and Idolatry. Wherfore we shall holde our selfe contented with these fewe at this present. Nowe as concernyng Hystories Ecclesiasticall, touchyng this matter, that you maye knowe why and when, and by whom, Images were fyrst vsed priuately, and afterwardes not only receaued into the Christians Churches and Temples, but in conclusion worshypped also, and howe the same was gayneſaide, resisted, and forbydden, aswell by Godly Bysshoppes and learned doctours as also by sundry Christian Princes: I wyll briefely collect into a compendious

Lib. 4. de Ciuit. dei. Capit. 3.

In psal. 36. & .113.

Hystorie,

Hystorie, that which is at large and in sundrye places written by diuers auncient writers and hystoriographers concernyng this matter.

As the Iewes hauyng moste playne and expresse commaundement of God, that they should neyther make nor worshyp any Image (as it is at large before declared) dyd notwithstandyng, by thexample of the Gentyles or Heathen people that dwelte about them, fall to the makyng of Images, and worshyppyng of them, and so to the committyng of most abominable Idolatrye, for the whiche God by his holye Prophetes doth moste sharpely reproue and threaten them, and afterwarde dyd accomplyshe his sayde threatenynges by extreme punyshyng of them (as is also aboue specified.) Euen so some of the Christians in olde tyme, which were conuerted from worshyppyng of Idols and false gods, vnto the true lyuyng God, and to our Sauiour Iesus Chryste: dyd of a certayne blynde zeale (and as men long accustomed to Images) paynt or carue Images of our Sauiour Chryste, his mother Mary, and of the Apostles, thynkyng that this was a poynt of gratitude and kindnes towardes those by whom they had receiued the true knowledge of God, and the doctrine of the Gospell. But these Pictures or Images came not yet into Churches, nor were not worshypped of a long tyme after. And lest you should thynke that I do saye this of myne owne head only without authoritie, I alleadge for me Eusebius Byshoppe of Cesarea, and the moste auncient author of the Ecclesiasticall Hystorye, who lyued

about

about the .330. yere of our Lord in *Constantinus magnus* dayes, and his sonne *Constantius* Emperours, in the seuenth booke of his hystorye Ecclesiasticall, the xiiii. Chapter, and Saint Jerome vppon the .x. Chapter of the prophete Jeremie, who both expressely saye, that the errours of Images (for so Saint Jerome calleth it) hath come in and passed to the Christians from the Gentyles, by an Heathenysshe vse and custome. The cause and meanes *Eusebius* sheweth, saying: It is no maruel yf they which beyng Gentyles before and dyd beleue, semed to offer this, as a gyft vnto our Sauiour, for the benefites which they had receaued of hym. Yea, and we do see nowe that Images of Peter and Paule, and our Sauiour hym selfe be made, and Tables to be paynted, whiche me thynke to haue ben obserued and kepte indifferently by an Heathenysshe custome. For the Heathen are wont so to honor them, whom they iudge honor worthy, for that some tokens of olde men shoulde be kept. For the remembraunce of posteritie, is a token of their honor, that were before, and the loue of those that come after. Thus farre I haue rehearsed *Eusebius* wordes. Wherevnto ye, that both Saint Jerome and he agreeth herein, that these Images came amongst Christian men by suche as were Gentyles and accustomed to Idolles, and beyng conuerted to the fayth of Christ, reteyned yet some remnauntes of Gentilitie, not throughly purged: (For Saint Jerome calleth it an errour manifestlye.) And the lyke example we see in the Acte. 15. Actes of thapostles of the Jewes: who whē they

made

were

were conuerted to Christ, woulde haue brought in theyr circumcision (whereunto they were so long accustomed) with them, into Christes religion. with whom the Apostles (namely Saint Paule) had muche adoo for the staying of that matter. But of circumcision was lesse maruel, for that it came fyrst in by Gods ordinaunce and commaundement. A man may most iustly wonder of Images, so directlye agaynst Gods holye worde and straycht commaundement, how they should enter in. But Images were not yet worshipped in *Eusebius* tyme, nor publykelye set vp in Churches and Temples, and they who priuatlye had them, dyd erre of a certaine zeale, and not by malice. But afterwardes, they crepte out of priuate houses into Churches, and so bread first superstition, and laste of all idolatrie amongste Christians, as hereafter shall appeare.

In the tyme of *Theodosius* and *Martian* Emperours, who raigned about the yere of our Lorde .460. and .1100. yeres agoo, when the people of the Citie of *Nola* once a yere dyd celebrate the birth daye of Saint Felix, in the Temple, and vsed to banquet there sumptuouslye, *Pontius Paulinus* Bishop of *Nola*, caused the walles of the Temple to be painted with storyes taken out of the old Testament, that the people beholdyng and considering those pictures, myght the better abstayne frō to much surfettyng and ryotte. And about the same time *Aurelius Prudentius* a very learned and Christian poet declareth, howe he dyd see paynted in a Church, the hystorye of the passion of Saint Callian a Scoolemaster and martir, whom his owne scolers

lers at the commaundement of the tiraunt, tor-
mented with the pricking or stabbyng in of the-
poyntelles or brasen pennes into his body, and
so by a thousande woundes and mo (as saith Ni-
cephorus Callistus Xanthopulus) most cruelly slewe hym. And these were
the fyrst payntynges in Churches that were ma-
table of antiquitie. And so by this example came
in payntyng, and afterwarde Images of timber
and stone, and other matter, into the Churches
of Christians. Nowe, and ye wyll consider the
begynnyng, men are not so redye to worshyp a
picture on a wall, or in a wyndowe, as an em-
bossed and gylt Image set with pearle and stone.
And a processe of a storye paynted with the ges-
tures and actions of manye persons, and com-
monly the summe of the storye written withall,
hath an other vse in it, then one dombe Idoll or
Image standyng by it selfe. But from learnyng
by paynted stories, it came by lyttle and lyttle to
Idolatry. Which when Godly men (as wel Em-
perours and learned Bysshoppes, as others) per-
ceiued, they commaunded that suche pictures,
Images, or Idolles, shoulde be vsed no more.
And I wyll for a declaration thereof, begynne
with the decree of the auncient Christian Em-
perours Valens and Theodosius the seconde,
who raigned about foure hundreth yeres after
our Sauiour Christes Ascention: who forbad
that any Images shoulde be made or paynted
priuatelye. For certayne it is, that there was
none in Temples publiquely in theyr tyme.
These Emperours dyd wryte vnto the Cap-
taine of the army attending on the Emperours,

after

after this sort: Valens and Theodosius Emperours, vnto the Captayne of the armye. Where as we haue a diligent care to maynteyne the religion of God aboue, in all thynges: we wyll graunt to no man to set foorth, graue, carue, or paynt, the Image of our Sauiour Chryst in colours, stone, or any other matter, but in what place soeuer it shalbe founde, we commaunde that it be taken away, and that all such as shall attempte any thyng contrary to our decrees or commaundement herein, shalbe moste sharplye punyshed. This decree is written in the bookes named *Libri Augustales*, the Emperiall bookes, gathered by *Tribunianus*, *Basilides*, *Theophilus*, *Dioscorus*, and *Satira*, men of great auctoritie and learnyng, at the commaundement of the Emperour *Iustiniane*, and is alleaged by *Petrus Erinilus*, a notable learned man, in the .ix. booke and .ix. Chapter of his worke, entituled *De honesta disciplina*, that is to saye, of honest learnyng. Here you see what Christian Princes of moste auncient tymes decreed agaynst Images, whiche then began to crepe in amongst the Christians. For it is certayne, that by the space of three hundreth yeres and more, after the death of our Sauiour Christe, and before these Godly Emperours raigne, there were no Images publiquelye in Churches or Temples. Howe woulde the Idolaters glory, yf they had so much antiquitie and auctoritie for them, as is here agaynst them?

Nowe shortlye after these dayes, the Gothes, Vandales, Hunnes, and other barbarous and wicked nations, burst into Italy and all partes

of

of the west countreys of Europe, with huge and mightie armies, spoyled all places, destroyed cities, and burned Libraries, so that learning and true religion went to wracke, and decayed incredibilye. And so the Bysshops of those latter dayes beyng of lesse learnyng, and in the myddle of warres, takyng lesse heede also then dyd the Bishops afore, by ignorannce of Gods worde, and negligence of Bishops, and specially barbarous princes, not ryghtly instructed in true religion, bearing the rule, Images came into the Church of Christe in the sayde west partes, where the barbarous people ruled, not nowe in paynted clothes onlye, but embossed in stone, tymber, metall, and other lyke matter, and were not onlye sette vp, but began to be worshypped also. And therefore *Serenus* Bishoppe of *Massile*, the head towne of *Gallia Narbonensis* (nowe called the Province) a godly and learned man, who was about vi. hundreth yeres after our Sauiour Christ, seyng the people by occasion of Images, fall to most abominable Idolatrye, brake to peeces all the Images of Christ and Saintes which were in that Citie, and was therfore complayned vpon to Gregory, the first of that name Bysshop of Rome, who was the fyrste learned Bysshop that dyd alowe the open hauyng of Images in Churches, that can be knowen by any wrytyng or hystryye of antiquitie. And vpon this Gregory, do all Image worshippers at this day ground their defence. But as all thynges that be amisse, haue from a tollerable begynnyng growen worse and worse, tyll they at the last became vntollerable

So

So dyd this matter of Images. First, men vsed priuately stories paynted in tables, clothes, and walles. Afterwardes grosse and engrossed Images priuately in theyr owne houses. Then afterwardes, pictures first, and after them enbossed Images began to crepe into Churches: learned and godlye men euer speakyng against them. Then by dle it was openly maintained that they myght be in Churches: but yet forbydden that they shoulde be worshipped. Of whiche opinion was Gregory, as by the sayde Gregories Epistle to the forenamed Bishop of Marsile playnely appeareth, whiche Epistle is to be founde in the booke of the Epistles of Gregory, of Regines, in the tenth parte of the fourth Epistle, where he hath these wordes: What thou dydest forbyd Images to be worshipped, we prayse altogether, but that thou dydest breake them, we blame. For it is one thyng to worshyp the picture, and another thyng by the picture of the storye, to learne what is to be worshipped. For that whiche Scripture is to them that reade, the same doth picture performe vnto Idiottes or the vnlearned, beholdyng, and so forth. And after a fewe wordes: therefore it shoulde not haue ben broken, which was set vp, not to be worshipped in Churches, but only to instruct the myndes of the ignorante. And a lyttle after, thus thou shouldest haue sayde: If you wyll haue Images in the Churche for that instruction wherefore they were made in olde time, I do permitte that they maye be made, and that you maye haue them. And shewe them, that not the syght of

the storie whiche is opened by the picture: but that worshipping whiche was inconueniently geuen to the pictures did mislike you. And if any wolde haue Images, not to worshyp them: but auoyde by all meanes to worshyp any Image. By these sentences taken here and there out of Gregories Epistle to Serenus (for it were to long to reherse the whole) ye may vnderstand what was the matter was no more come vi. hundreth yeres after Christe, that the hauing of Images or pictures in the Churches, were then maynteyned in the most parte of the worlde, for they were not so frequente yet in the Eest Churche: but the worshyppyng of them was vtterly forbydden. And you muste withall note, that seyng there is no grounde for worshyppyng of Images in Gregories writyng, but a playne condemnation therof: that suche as do worshyp Images, do vniustly alledge Gregory for them. And further, if Images in the Churche do not teache men accordyng to Gregories minde, but rather blynde them: it folowethe, that Images shoulde not be in the Churche by his sentence, who only wolde they shoulde be placed there, to the ende that they myght teache the ignoraunte: wherfore yf it be declared that Images haue ben and be worshypped, and also that they teache nothyng but errours and lyes (which shall by Gods grace hereafter be done) I truste that then by Gregories owne determination, all Images and Image worshyppers shalbe ouerthrowen. But in the meane season, Gregories auctho[illegible]itie was so greate in all the weste Churche, that by his

in-

incouragement men sette vp Images in all places: but their iudgement was not so good to consider why he woulde haue them set vp, but they fell all on heapes to manifest Idolatrye, by worshyppyng of them, which Bysshop Serenus (not without iust cause) feared woulde come to passe. Nowe yf Serenus his iudgement, thinking it meete that Images wherevnto Idolatrye was committed, shoulde be destroyed, hadde taken place, Idolatrye hadde ben ouerthrowen. For to that whiche is not, no man committeth Idolatrye. But of Gregories opinion, thynkyng that Images myght be suffred in Churches, so it were taught that they shoulde not be worshypped: what ruine of religion, and what mischiefe ensued afterwarde to all Christendome, experience hath to our great hurte and sorowe proued. Fyrste by the scisme rysyng betwene the East and the west Churche about the sayd Images. Nexte, by the diuision of the Empire into two partes, by the same occasion of Images, to the greate weakenyng of all Christendome, whereby last of all, hath folowed the vtter ouerthrowe of the Christian religion and noble Empire in Greece and all the East partes of the worlde, and the encrease of Mahomettes false religion, and the cruell dominion and tiranny of the Sarasens and Turkes, who do nowe hange ouer our neckes also that dwell in the west partes of the worlde, redye at all occasions to ouerrunne vs. And all this do we owe vnto our Idolles and Images, and our Idolatrye in worshyppyng of them.

But nowe geue you eare a lyttle to the processe of the hystorye, wherein I do muche folowe the hystories of *Paulus Diaconus* and others ioyned with *Eutropius* an olde writer. For though some of the authours were fauourers of Images: yet do they moste playnely and at large prosecute the hystories of those tymes, whom *Baptist. platina* also in his hystorie of Popes, as in the liues of Constantine and Gregory the seconde, Bishops of Rome, and other places (where he entreateth of this matter) doth chiefely folowe. After Gregorys tyme, Constantine Bishop of Rome assembled a councell of Bishops in the west Church, and did condemne *Philippicus* then Emperour, and Iohn Bishop of Constantinople, of the hereSye of the Monothelites, not without a cause in dede, but very iustly. When he had so done, by the consent of the learned about hym, the sayd Constantine Bishop of Rome, caused the Images of the auncient fathers, which had ben at those .6. councels which were alowed and receiued of al men, to be paynted in the entrye of S. Peters Churche at Rome. When the Grekes had knowledge hereof, they began to dispute & reason the matter of Images with the Latins, and helde this opinion, that Images coulde haue no place in Christes Church, and the Latins helde the contrary, and toke part with the Images: So the East & west Churches, which agreed euyll before, vpon this contention about Images, fell to vtter enmitie, whiche was neuer well reconciled yet. But in the meane season *Philippicus* and *Artemius* or *Anastasius* Emperours, commaunded Images & Pictures

Eutrop. lib. de rebus. Rom. 23.

Platina in vitis Constantini & Grego. 2.

to

to be pulled downe, and raſed out, in euery place of theyr dominion. After them came *Theodoſius* the thirde: He commaunded the defaced Images to be paynted agayne in theyr places. But this *Theodoſius* raigned but one yere. Leo the thirde of that name ſucceaded hym, who was a Syrian borne, a very wyſe, godly, mercifull, and valiaunt Prince. This Leo, by proclamation commaunded, that all Images ſet vp in Churches to be worſhipped, ſhoulde be plucked downe and defaced, and required ſpecially the Biſhop of Rome that he ſhoulde do the ſame, and him ſelfe in the meane ſeaſon cauſed all Images that were in themperiall Citie Conſtantinople, to be gathered on an heape into the myddle of the Citie, and there publiquelye burned them to aſhes, and whyted ouer, and raſed out all pictures paynted vpon the walles of the Temples, and punyſhed ſharplye diuers mainteyners of Images. And when ſome dyd herefore reporte hym to be a tiraunt, he aunſwered, that ſuch of all other were moſt iuſtly punyſhed, whiche neyther worſhipped God aright, nor regarded the Emperiall maieſtie and aucthoritie, but malicioufye rebelled agaynſt holſome and profitable lawes. When *Gregorius* the thirde of that name, Biſhop of Rome, harde of the Emperours doinges in Greece, concernyng Images, he aſſembled a counſell of Italian Biſhoppes agaynſt hym, and there made decrees for Images, and that more reuerence and honour ſhoulde yet be geuen to them then was before, and ſtyrred vp the Italians againſt the Emperour, fyrſt at *Rauenna*, and moued them

to rebellion. And as *Auſpurgenſis*, and *Antonius* Byſhop of Florence teſtifie in theyr Chronicles, he cauſed Rome and all Italye at the laſt to refuſe their obedience and the paiment of any more tribute to the Emperour, and ſo by treaſon and rebellion mayntayned theyr Idolatry. Whiche example, other Biſhoppes of Rome haue continuallye folowed and gone through withall moſte ſtoutly.

Treaſon & rebelliō for the defence of Images

After this Leo, which raigned .xxxiiii. yeres, ſucceaded his ſonne Conſtantine the fifth, who after his fathers example, kepte Images out of the Temples. And beyng moued with the counſell whiche Gregory had aſſembled in Italy for Images, agaynſt his father: He alſo aſſembled a counſell of all the learned men and Byſhoppes of Aſia and Greece, although ſome wryters place this counſell in *Leo Iſauricus* his fathers latter dayes. In this great aſſemble, they ſat in counſell from the fourth of the Idus of February, to the .vi. of the Idus of Auguſt, and made, concernyng the vſe of Images, this decree:

A counſell agaynſte Images.

It is not lawfull for them that beleue in God through Jeſus Chryſte, to haue any Images, neyther of the creatour, nor of any creatures, ſet vp in Temples to be worſhipped: but rather that all Images by the lawe of God, and for the aduoydyng of offence, ought to be taken out of Churches. And this decree was executed in all places where any Images were founde in Aſia or Greece. And the Emperour ſent the determination of this counſell holden at Conſtantinople, to Paule then Byſhop of Rome, and commaunded

maunded hym to caſte all Images out of the Churches, which he (truſtyng in the frendſhip of Pipine, a myghtie prince) refuſed to do. And both he and his ſucceſſour *Stephanus* the third (who aſſembled another counſel in Italy for Images) condempned the Emperour and the counſell of Conſtantinople of hereſye, & made a decree that the holye Images (for ſo they called them) of Chriſt, the bleſſed Virgin, and other Sainctes, were in dede worthy honour and worſhyppyng. When Conſtantine was dead, Leo the fourth his ſonne raigned after hym, who maryed a woman of the Citie of Athens, named *Theodora*, who alſo was called *Hyrene*, by whom he had a ſonne named *Conſtantine* the ſixth, and dying whyleſt his ſonne was yet yonge, lefte the regiment of the Empyre and gouernaunce of his yonge ſonne to his wyfe *Hyrene*. Theſe thynges were done in the Church about the yere of our Lorde .760. Note here I praye you in this proceſſe of the ſtorye, that in the Churches of Aſia and Grece, there were no Images publiquelye by the ſpace of almoſte ſeuen hundreth yeres. And there is no doubt but the primitiue Churche next the Apoſtles tymes, was moſt pure. Note alſo, that when the contencion began about Images, howe of fyre Chriſtian Emperours, who were the chiefe magiſtrates by Gods lawe to be obeyed, onlye one, whiche was *Theodoſius*, who raigned but one yere, helde with Images. All the other Emperours and all the learned men and Byſhoppes of the Eaſt Churche, & that in aſſembled counſels, condempned them, beſides the two Emperours

Or Eirene.

before mentioned, *Valens* and *Theodosius* the seconde, who were long before these times, who straightlye forbad that any Images shoulde be made. And vniuersally after this tyme, all the Emperours of Grece (only *Theodosius* excepted) destroyed continually al Images. Nowe on the contrary part, note ye, that the Bishoppes of Rome, being no ordinary Magistrates appoynted of God, out of theyr diocesse, but vsurpers of Princes auctho*r*itie, contrary to Gods worde, were the mainteyners of Images agaynst Gods worde, and stirrers vp of sedition and rebellion, and workers of continuall treason agaynst theyr soueraigne Lordes, contrary to Gods lawe, and the ordinaunces of all humayne lawes, beyng not only enemies to God, but also rebelles and traytours agaynst theyr Princes. These be the first bryngers in of Images openly into Churches, these be the mainteyners of them in the Churches, and these be the meanes wherby they haue maintayned them: To wit, conspiracie, treason, and rebellion against God & their Princes. Now to proceade in the hystorie, most worthye to be knowen. In the nonage of Constantine the sirth, the Empresse Hyrene his mother in whole handes the regiment of the Empire remayned, was gouerned much by the aduice of *Theodore* Bishop, & *Tharasius* Patriarche of Constantinople, who practised & held with the Bishop of Rome, in maynteining of Images most earnestlye. By whose counsell & entreatie, the Empresse first most wickedly dygged vp the body of her father in law Constantine the fifth, & cõmaunded

it

it to be openly burned, and the asshes to be throwen into the sea. Whiche example (as the constant report goeth) had lyke to haue bene put in practise with Princes corses in our dayes, had the aucthoritie of the holy father continued but a little longer. The cause why the Empresse Yirene thus vsed her father in lawe, was, for that he when he was alyue, had destroyed Images, and had taken away the sumptuous ornamentes of Churches, saying that Christ, whole Temples they were, alowed pouertie, and not pearles and precious stones. Afterward the sayd Yirene, at the perswasion of *Adrian* Bysshop of Rome, and Paul the Patriarche of Constantinople, and his successour *Tharasius*, assembled a counsell of the Bishops of Asia and Grece at the Citie *Nicea*, where the Bysshop of Romes legates beyng presidentes of the counsell, and orderyng all thinges as they lysted: the counsell whiche was assembled before vnder the Emperour Constantine the fifth, and had decreed that all Images shoulde be destroyed, was condempned as an hereticall counsell and assemble: And a decree was made, that Images shoulde be set vp in all the Churches of Grece, and that honour and worshyp also shoulde be geuen vnto the sayde Images. And so the Empresse sparyng no diligence in settyng vp of Images, nor cost in deckyng them in all Churches, made Constantinople within a short tyme altogether lyke Rome it selfe. And nowe you may see that cummen to passe whiche Bysshop *Serenus* feared, and Gregory the fyrst forbad in vayne: to wyt, that Images shoulde in no wyse

A decree that Images should be worshipped.

wise be worshipped. For nowe not onely the simple and vnwyse (vnto whom Images, as the scriptures teach, be specially a snare) but the Bishops and learned men also, fall to Idolatry by occasion of Images, yea, and make decrees and lawes also for the maintenaunce of the same. So hard is it, and in dede impossible, any long tyme to haue Images publikely in Churches and Temples without Idolatry: as by the space of little more then one C. yeres betwixt Gregory the fyrst, forbidding most straygghtly the worshipping of Images, and Gregory the thirde, Paule and Leo the thirde, Bythops of Rome with this counsell commaunding & decreyng that ymages should be worshipped, most euidently appeareth.

Nowe when Constantine the younge Emperour came to the age of. xx. yeres, he was dayly in lesse and lesse estimation: for suche as were about his mother, perswaded her, that it was Gods determination that she shoulde raigne alone, and not her sonne with her. The ambitious woman beleuyng the same, depriued her sonne of all emperiall dignitie, and compelled al the men of warre, with their Captaynes, to sweare to her, that they woulde not suffer her sonne Constantine to raigne duryng her lyfe: with whiche indignitie the yonge Prince beyng moued, recouered the Regiment of the Empyre vnto him selfe by force, and beyng brought vp in true religion in his fathers time, seyng the superstition of his mother Yirene, and the Idolatry committed by ymages, cast downe, brake, and burned al the ydols and ymages that his mother had

had ſet vp. But within a fewe yeres after, Yirene the Empreſſe, taken agayne into her ſonnes fauour, after ſhe had perſwaded him to put out *Niceplorus* his vncles eyes, and to cut out the tounges of his foure other vncles, and to forſake his wife, and by ſuch meanes to bryng him in hatred with all his ſubiectes: nowe further to declare that ſhe was no chaungelyng, but the ſame woman that had before digged vp and burned her father in lawes body, and that ſhe would be as natural a mother, as ſhe had ben kynde daughter, ſeyng the Images whiche ſhe loued ſo well, and had with ſo great coſte ſet vp, dayly deſtroyed by her ſonne the Emperour: by the helpe of certayne good companions, depriued her ſonne of the Empire. And firſt like a kynde and louyng mother, put out both his eyes, and layde him in pryſon: where after long and many tormentes, ſhe at the laſt moſt cruelly ſlewe him. In this Hiſtorie ioyned to *Eutropius*, it is written, that the Sunne was darkened by the ſpace of .xvii. dayes moſte ſtraungely and dreadfully, and that al men ſayd, that for the horribilenes of that cruell and vnnaturall fact of Yirene, and the putting out of the Emperours eyes, the Sunne had loſt his lyght. But in dede God would ſignifie by the darkenes of the Sunne, into what darkneſſe and blyndnes of ignorannce and Idolatrye, all Chriſtendome ſhould fall by the occaſion of ymages. The bryght Sunne of his eternall truth and light of his holy word, by the miſtes and blacke cloudes of mens traditions beyng blemiſhed and darkened, as by ſundry moſt terrible earthquakes that

happe-

happened about the same time, God signified, that the quiet state of true religion, shoulde by suche Idolatry be moste horribly tolled and turmoyled. And here may you see what a gracious and vertuous Lady this Yirene was, howe louyng a neace to her husbandes vncles, how kynd a mother in lawe to her sonnes wyfe, howe louing a doughter to her father in lawe, howe naturall a mother to her owne sonne, and what a stoute and valiaunt Capitaine the Bishoppes of Rome had of her, for the setting vp and mayntenaunce of their Idols or Images. Surely they could not haue founde a meeter Patrone for the mayntenaunce of suche a matter then this Yirene: whose ambition and desire of rule was insatiable, whose treason continually studyed and wrought, was most abominable, whose wycked and vnnaturall crueltie, passed Medea a Progne, whose detestable paricides haue ministred matter to Poetes to wryte their horrible tragidies. And yet certayne historiographers, who do put in wrytyng all these her horrible wickednes, for loue they had to Images whiche she mayntened, do prayse her as a godly Empresse, and as sent from God. Suche is the blyndnes of false superstition, yf it once take possession in a mans mynde, that it will both declare the vices of wycked Princes, and also commende them. But not long after, the said Yirene being suspected to the Princes and Lordes of Grece, of treason, in alienating the Empyre to Charles king of the Frauncons, and for practising a secrete mariage betwene her selfe and the sayde kyng, and beyng con-

conuicted of the same: was by the sayd Lordes deposed and depryued againe of the Empyre, and caryed into exyle into the Iland Lesbos, where she ended her lewde life.

Whyles these tragedies about ymages were thus in working in Greece, the same question of the vse of ymages in Churches, began to be moued in Spayne also. And at Elibery a noble Cite, now called Granate, was a counsell of Spayne: Bysshoppes, and other learned men assembled: and there, after long deliberation, and debating of the matter, it was concluded at length of the whole counsell after this sort, in the xxxvi. article,

Another counsell against Images.

We thynke that pictures ought not to be in Churches, lest that which is honored or worshipped be paynted on walles. And in the. xli. Canon of that counsell it is thus written: we thought good to admonysshe the faythfull, that almuche as in them lyeth, they suffer no Images to be in their houses: but yf they feare any violence of their seruauntes, at the least, let them kepe them selues cleane and pure from Images, yf they do not so, let them be accompted as none of the Churche.

Decrees of the counsel against Images.

Note here I pray you, how a whole and great Countrey in the west and South partes of Europe, nearer to Rome a great deale, then to Grece in situation of place, do agree with the Grekes against Images, and do not onely forbyd them in Churches, but also in pryuate houses, and do excommunicate them that do the contrary. And another counsell of the learned menne of all

Spayne

Yet another counsel againſt Images.

Spayne alſo, called *Concilium Toletanum duo decimum*, b
creed and determined likewiſe agayuſt Imag
and Image worſhyppers. But when theſe
crees of the Spaniſhe Counſell at Elibery ca
to the knowledge of the Biſhop of Rome and h
adherentes, they feared leſt all Germany
would decree againſt Images and forſake the
thought to preuent the matter, and by the co
ſent and helpe of the Prince of Francons (whe
power was then moſte great in the weſt part
of the worlde) aſſembled a Counſell of Ge
mans at Frankforde, and there procured t
Spaniſhe Counſell agaynſt Images afore me
tion, to be condempned, by the name of the Fe
cian hereſie, (for that *Felix* Biſhop of *Aquitania* w
chiefe in that Counſell) and obtayned that t
actes of the ſeconde Nicene Counſell, aſſembl
by Yrene (the holy Empreſſe whom he har
of before) and the ſentence of the Biſhoppe
Rome for Images, might be receyued. For mu
after this ſort, do the papiſtes report the Hyſ
rye of the Counſell of Frankforde. Notwithſta
ding, the booke of *Carolus magnus* his owne writin
as the tytle ſheweth, whiche is nowe put
prynt, and commonly in mens handes, ſhewe
the iudgment of that Prynce, and of the who
Counſell of Frankforde alſo, to be agaynſt I
mages, and agaynſt the ſecond Counſell of Ni
aſſembled by Yrene for Images, and calleth
an arrogant, folyſhe, and vngodly Counſell: a
declareth the aſſemble of the Counſell of Fran
forde, to haue ben directly made and gathere
agaynſt that Nicen counſell, and the errours
th

the same. So that it muste nedes folowe, that eyther there were in one Princes time two Counselles assembled at Fraunkforde, one contrary to another, whiche by no Historye doth appeare: or elles, that after they were come, the Popes and papistes have moste shamefully corrupted that Counsell, as their maner is to handle not only Counselles, but also all Historyes and Writinges of the olde doctours, falsifying and corruptyng them for the mayntenaunce of their wicked and vngodly purposes, as hath in times of late come to lyght, and doth in our dayes more and more manifestly appeare most evidently. Let the forged gyfte of Constantine, and the notable attempt to falsifie the fyrst Nicene counsell for the Popes supremacie, practised by Popes in Saint Augustines tyme, be a wytnesse hereof: whiche practise in dede had than taken effect, had not the diligence and wysedome of Saint Augustine and other learned and godly Bishops in Affrike, by their great labour and charges also resisted and stopped the same. Nowe to come towardes an ende of this Historye, and to shewe you the principall poynt that came to passe by the mayntenaunce of Images: whereas from *Constantinus* time vntyll that day, all auctho*r*itie imperyall and Princely dominion of the Empyre of Rome, remayned continually in the ryght and possession of the Emperours, who had their continuance and seate imperiall, at Constantinople the Citie royall.

The forged gyft of Constantine. &c.

Nicen counsell like to be falsified

Leo the thyrde then Bishop of Rome, seyng the Greke Emperours so bent agaynst his

Gods

Gods of golde and syluer, tymber and stone, an
hauing the kyng of the Francons or frenchme
named Charles, whose power was exceadi
great in the west Countreys, very applyable
his mynde, for causes hereafter appearing: b
der the pretence that they of Constantinop
were for that matter of ymages vnder the pop
banne and curse, and therefore vnworthy to
Emperours, or to beare rule, and for that th
Emperours of Grece beyng farre of, were no
ready at a becke to defende the Pope agaynst th
Lumbards his enemies, and others with whom
he had variaunce. This Leo the tyrde I say a
tempted a thyng exceading straunge, and vnhar
of before, and of incredible boldnes and presum
tion: for he by his papall aucthouitie, doth tra
late the gouernement of the Empyre, and th
Crowne and name imperiall from the Grek
and geueth it vnto Charles the great, kyng
the Francons, not without the consent of th
forenamed Yirene Empyresse of Grece, who al
sought to be ioyned in marrage with the sayd
Charles. For the whiche cause, the said Yire
was by the Lordes of Grece depoled and ban
shed, as one that had betrayde the Empyre, as
before haue harde. And the sayde Peyres
Grece, dyd after the deprivation of the sayde Y
rene, by common consent, elect and create (a
they alwayes had done) an Emperour name
Nicephorus, whom the Bishop of Rome, and the
of the west, woulde not acknowledge for the
Emperour, for they had already created them a
nother: and so there became two Emperours

An

And the Empire which was before one, was deuided into two partes, vpon occaſion of Idolles and Images, and the worſhyppyng of them: Euen as the kyngdome of the Iſraelites was in olde tyme for the lyke cauſe of Idolatry deuided in kyng Roboam his time. And ſo the Biſhop of Rome, hauyng the fauour of Charles the great by this meanes aſſured to hym, was wonderoullye enhaunſed in power and auctheritie, and did in all the weſt Church (ſpecially in Italy) what he luſt, where Images were ſet vp, garnyſhed, and worſhypped of all ſortes of men. But Images were not ſo faſt ſet vp, and ſo much honored in Italy and the weſt: But *Nicephorus* Emperour of *Conſtantinople*, and his ſucceſſours *Stauratius*, the two *Michaels*, *Leo*, *Theophilus*, and other Emperours, theyr ſucceſſours in the Empire of Grece, continually pulled them downe, brake them, burned them, and deſtroyed them as faſte. And when *Theodorus* Emperour woulde at the counſell of Lions haue agreed with the Byſhop of Rome, and haue ſette vp Images: he was by the nobles of the Empire of Grece depriued, and another choſen in his place. And ſo roſe a ielouſy, ſuſpition, grudge, hatred, and enmitie, betwene the Chriſtians and Empires of the Eaſt countreys and weſt, which could neuer be quenched, nor pacified. So that when the Sarazens fyrſt, and afterwarde the Turkes, inuaded the Chriſtians: the one part of Chriſtendome woulde not helpe the other. By reaſon whereof, at the laſt the noble Empire of Grece, and the Citie imperiall

¶ Theſe thynges were done about the 803. yere of our Lorde.

Or *Stauracius*.

Constantinople was lost, and is come into the handes of the Infidels, who nowe haue ouerrunne almoste all Christendome, and possessyng past the myddle of Hungary, which is part of the west Empire, do hange ouer all our heades, to the vtter daunger of all Christendome.

Thus we see what a sea of mischiefes the mayntenaunce of Images hath brought with it, what an horrible losse betwene the East & the west Churche, what an hatred betwene one Christian and another, counsels agaynst counsels, Church against Church, Christians against Christians, Princes against Princes, rebellions, treasons, vnnaturall and moste cruell murders, the doughter dyggyng vp and burnyng her father the Emperour his bodye, the mother for loue of Idolles most abominably murdryng her owne sonne beyng an Emperour, at the last, the tearyng in sunder of Christendome and the Empire into two peeces, tyll the Infidelles, Saracens, and Turkes, common enemies to bothe partes, haue most cruelly vanquished, destroyed, and subdued the one part, the whole Empire of Grece, Asia the lesse, Thyatira, Macedonia, Epirus, and many other greate and goodlye countreys and prouinces, and haue wonne a greate peece of the other Empire, and put the whole in dreadfull feare and most horrible daunger. For it is not without a iuste and greate cause to be dread, lest as the Empire of Rome was euen for the lyke cause of Images and the worshyppyng of them torne in peeces and deuyded, as was for

Idola-

Idolatry the kyngdome of Iſraell in olde tyme deuided: ſo lyke punyſhment, as for the lyke offence fell vpon the Jewes, wyll alſo lyght vpon vs. That is, leſt the cruell tiraunt and enemie of our common wealth and religion, the Turke, by Gods iuſte vengeaunce, in lykewyſe partlye murder, and partly leade awaye into captiuitie vs Chriſtians, as dyd the Aſſirian and Babilonian kynges, murder and leade away the Iſraelites: And leſt the Empire of Rome and Chriſtian religion be ſo vtterly brought vnder foote, as was than the kingdome of Iſraell and true religion of God, whervnto the matter alredy (as I haue declared) ſhewdly inclineth on our parte, the greater parte of Chriſtendome within leſſe then three hundreth yeres ſpace, beyng brought in captiuitie & moſt miſerable thraldome vnder the Turkes, & the noble Empire of Grece cleane ouerted, whereas if the Chriſtians, deuided by theſe Image matters, had holden together, no Infidels & miſcreantes could thus haue preuayled againſt Chriſtendome. And all this miſchiefe & miſery, which we haue hytherto fallen into, do we owe to our mightie gods of golde and ſiluer, ſtocke & ſtone, in whoſe helpe and defence (where they can not helpe them ſelues) we haue truſted ſo long, vntyll our enemies the Infidels haue ouercome & ouerrunne vs almoſt altogether. A iuſt reward for thoſe that haue left the myghtie lyuyng God, the Lorde of hoſtes, & haue ſhowed and geuen the honor due to him, to dead blockes and ſtockes, who haue eyes and ſee not, eares

and heare not, feete and can not go, and ſo forth, and are curſed of God, and all they that make them, and that put theyr truſt in them.

Thus you vnderſtande (welbeloued in our Sauiour Chriſte) by the iudgement of the olde learned and godly doctours of the Churche, and by auncient Hyſtories Eccleſiaſticall, agreing to the veritie of Gods worde, alleaged out of the olde Teſtament and the newe, that Images and Image worſhyppyng, were in the primitiue Churche (which was moſt pure and vncorrupt) abhorred and deteſted, as abominable and contrary to true Chriſtian religion: And that when Images began to crepe into the Churche, they were not onlye ſpoken and written agaynſt by Godly and learned Biſhoppes, Doctours, and Clarkes, but alſo condempned by wholl counſelles of Byſhoppes and learned men aſſembled together, yea, the ſayde Images by many Chriſtian Emperours and Byſhoppes, were defaced, broken and deſtroyed, and that aboue .viii C. and viii C. yeres ago, and that therefore it is not of late dayes (as ſome woulde beare you in hande) that Images and Image worſhipping haue ben ſpoken and written agaynſt. Finallye, you haue harde what miſchiefe and miſerie, hath by the occaſion of the ſayde Images, fallen vpon whol Chriſtendome, beſides the loſſe of infinite ſoules which is moſt horrible of all. Wherefore let vs beſeche God, that we beyng warned by his holye worde, forbyddyng all Idolatry, and by the writynges of olde godly doctours and Eccleſiaſticall

hyſtories

hystories written, and preserued by Gods ordinaunce for our admonition and warnyng, may flee from all Idolatry, and so escape the horrible punyshment and plagues, aswell worldlye as euerlastyng, threatned for the same, whiche God our heauenly father graunt vs, for our onlye Sauiour and mediatour Iesus Christes sake. Amen.

The third part of the Homyly agaynst Images and the worshyppyng of them. Conteynyng the confutation of the principall argumentes whiche are vsed to be made for the maintenaunce of Images. Whiche part maye serue to instruct the Curates them selues, or men of good vnderstandyng.

NOwe ye haue hard howe playnelye, howe vehementlye, and that in manye places, the worde of God speaketh against not only Idolatrie and worshyppynge of Images, but also against Idols & Images them selues: (I meane alwaies thus herein, in that we be stirred and prouoked by them to worship them, and not as though they were simply forbidden by the newe Testament, without suche occasion and daunger:) And ye haue hard lykewyse out of hystories Ecclesiasticall, the begyn-

nyng, proceadyng, and succesſe of Idolatrye by Images, & the great contention in the Churche of Chriſte about them, to the great trouble and decaye of Chriſtendome: And withall ye haue harde the ſentenſes of olde auncient fathers and godly learned Doctours and Biſhoppes agaynſt Images and Idolatry, taken out of theyr owne wrytynges. It remaineth, that ſuch reaſons as be made for the maintenaunce of Images, and exceſſiue payntyng, gyldyng, and deckyng, alwell of them, as of the Temples or Churches, alſo, be aunſwered and confuted, partly by application of ſome places before alleaged, to theyr reaſons, and partly by otherwyſe aunſwerynge the ſame. Which part, hath the laſt place in this treatiſe, for that it can not well be vnderſtanded of the meaner ſorte, nor the argumentes of Image mainteyners, can without prolixitie to much tedious, be aunſwered without the knowledge of the treatiſe going before. And although diuers thynges before mentioned, be here rehearſed agayne: yet this repetition is not ſuperfluous, but in a maner neceſſarie, for that the ſimple ſort cannot els vnderſtande how the foreſaid places are to be applied to the argumentes of ſuch as do mainteine Images, wher with otherwyſe they myght be abuſed.

Fyrſt, it is alleaged by them that mayntayne Images, that all lawes, prohibitions, and curſes, noted by vs out of the holy Scripture, and ſentenſes of the Doctours alſo by vs alleaged agaynſt Images and the worſhippyng of them;

appertayne

appertayne to the Idols of the Gentyles or Pagans, as the Idoll of Iupiter, Mars, Marcury &c. and not to our Images of God, of Christ, and his Saintes. But it shalbe declared, both by Gods worde & the sentenses of the auncient doctours, and iudgement of the primitine Church, that all Images, aswell oures, as the Idols of the Gentyles, be forbidden & vnlawfull, namely in Churches and Temples. And first this is to be replied out of Gods worde, that the Images of God the father, the sonne, and the holy ghost, eyther seuerally, or the Images of the Trinitie, which we had in euery Church, be by the Scriptures expressye and directlye forbydden and condempned, as appeareth by these places: The Lorde spake vnto you out of the myddle of fyre, you harde the voyce or sounde of his wordes, but you dyd see no fourme or shape at all, lest peradventure you beyng deceiued, shoulde make to your selfe any grauen Image or lykenes, and so forth, as is at large rehearsed in the first part of this treatie againste Images. And therefore in the olde lawe, the myddle of the propiciatorie which represented Gods seate, was emptie, leste any should take occasion to make any similitude or lykenesse of hym. Esaye, after he hath sette forth the incomprehensible maiestie of God, he asketh: to whom then wyll ye make God lyke? or what similitude wyll ye sette vp vnto hym? Shall the Caruer make hym a caruen Image? and shall the Goldsmyth couer him with gold, or cast him into a fourme of siluer plates? And for

Deut. 4.

Esai. 46

the poore man, shall the Image maker frame an Image of tymber, that he may haue somewhat to set vp also? And after this he cryeth out: O wretches, harde ye neuer of this? Hath it not ben preached to you sith the begynnyng? howe by the creation of the worlde, and the greatnesse of the worke, they myght vnderstande the maiestie of God, the maker and creatour of all, to be greater, then that it coulde be expressed or sette forth in any Image or bodyly similitude.

Thus farre the Prophete Esay, who from the xliiii. Chapter, to the .xlix. intreateth in a maner of no other thyng. And Saint Paule in the Actes of the Apostles euidentlye teacheth the same, that no similitude can be made vnto God in golde, syluer, stone, or any other matter. By these and many other places of Scripture it is euident, that no Image eyther ought or can be made vnto God. For howe can God a moste pure spirite, whom man neuer sawe, be expressed by a grosse, bodyly, and visible similitude? Howe can the infinite maiestie and greatnesse of God, incomprehensible to mans mynde, muche more not able to be compassed with the sense, be expressed in a finite and lytle Image? Howe can a dead and dombe Image, expresse the lyuyng God? what can an Image, whiche when it is fallen, can not ryse vp agayne, whiche can neyther helpe his friendes, nor hurte his enemies, expresse of the moste puissaunt and myghtie God, who alone is able to reward his friendes, and to destroye his enemies euerlastynglye? A man

Act. 17.

myght

myght iuſtly cry with the Prophete Habacuch: Habac.2.
ſhall ſuch Images inſtruct or teache any thyng
tyght of God, or ſhall they become doctours.
wherfore men that haue made an Image of God
wherby to honour him, haue thereby diſhonored
him moſt hyghly, diminiſhed his maieſtie, blemiſ-
hed his glory, and falſified his eruth. And there-
fore Sy. Paule ſayth, that ſuche as haue framed Rom.1.
any ſimilitude or Image of God lyke a mortall
man, or any other lykenes in timber, ſtone, or
other matter, haue chaunged his truth into a
lie. for both they thought it to be no longer that
whiche it was, a ſtocke or a ſtone, and lone it to
be that whiche it was not, as God, or an Image
of God. wherfore an Image of God, is not one-
ly a lye, but a double lye alſo. But the deuyll is Iohn.8.
a lyer, and the father of lyes, wherfore the lying
Images which be made of God, to his great dis-
honour, and horrible daunger of his people,
came from the Deuyll.

wherefore they be conuicte of folyſhnes and
wyckednes, in making of Images of God, or the
Trinitie: for that no Image of God ought or
can be made, as by the ſcriptures, and good rea-
ſon euidently appeareth: yea, and once to deſyre
an Image of God, commeth of infidelitie, think-
king not God to be preſent, except they might ſee
ſome ſigne or ymage of him, as appeareth by the
Hebrues in the wildernelle, wyllyng Aaron to
make them gods whom they might ſee go before
them. where they obiect, that leyng in Eſaias
and Daniell be certayne deſcriptions of God, as

ſitting

sitting on a hygh seate. &c. Why may not a paynter lyke wise set him forth in colours to be seene, as it were a iudge sitting in a throne, al well as he is described in wrytyng of the Prophetes, seyng that Scripture, or wrytyng, and picture, differ but a little? Fyrst, it is to be aunswered, that thinges forbidden by Gods worde, as paynting of Images of God, and thinges permitted of God, as such descriptions vsed of the Prophetes, be not all one: neyther ought, nor can mans reason (although it shewe neuer so goodly) preuayle any thyng agaynst Gods expresse worde, and playne statute law, as I may well tearme it. Furthermore, the scripture although it haue certayne descriptions of God, yet yf you reade on forth, it expoundeth it selfe, declaryng that God is a pure spirite, infinite, who replenysheth heauen and earth, whiche the picture doth not, nor expoundeth not it selfe: but rather when it hath set God forth in a bodyly similitude, leaueth a man there, and wyll easely bryng one into the heresie of the *Anthropomorphites*, thinking GOD to haue handes and feete, and to sit as a man doth: whiche they that do (sayeth Saint Augustine in his booke *de fide et symbolo Cap.* 7.) fall into that sacrilege whiche the Apostle detesteth, in those who haue chaunged the glory of the incorruptible GOD, into the similitude of a corruptible man. For it is wyckednes for a Christian to erect suche an Image to God in a Temple, and muche more wyckednes, to erect suche a one in his hart by beleuyng of it. But to this they

replie,

repite, that this reaſon notwithſtanding, Images of Chryſt may be made, for that he toke vpon him fleſhe, and became man. It were well that they would fyrſt graunt, that they haue hytherto done moſt wyckedly in makyng and mainteynyng of Images of God, and of the Trinitie in euery place, wherof they are by force of Gods worde and good reaſon convicted: and then to deſcende to the tryall for other Images. Nowe concernyng theyr obiection, that an Image of Chryſt may be made: the anſwere is eaſie. For in Gods worde and religion, it is not onely inquired whether a thyng may be done or no: but alſo whether it be lawfull and agreable to Gods worde to be done, or no. For all wyckednes may be and is dayly done, whiche yet ought not to be done. And the wordes of the reaſons aboue alleaged out of the Scriptures are, that Images neyther ought, nor can be made vnto God. Wherefore to replye that Images of Chryſt may be made, except withall it be proued that it is lawfull for them to be made, is, rather then to holde ones peace, to ſay ſomewhat, but nothyng to the purpoſe. And yet it appeareth that no Image can be made of Chryſt, but a lying Image (as the ſcripture peculiarly calleth ymages lies) Rom. 1. for Chryſt is God and man. Seeing therfore that of the Godhead, whiche is the moſte excellent part, no Image can be made, it is falſely called the Image of Chryſt: wherfore Images of Chryſt be not onely defectes, but alſo lyes. Whiche reaſon ſerueth alſo for the Images of Saintes,

whoſe

whose soules, the more excellent partes of them, can by no Images be represented and expressed. Wherefore, they be no ymages of Saintes, whose soules raigne in ioy with God, but of the bodyes of Saintes, whiche as yet lye putrified in the graues. Furthermore, no true Image can be made of Christes body, for it is vnknowen nowe, of what fourme and countenaunce he was. And there be in Greece and at Rome, and in other places, diuers Images of Christ, and none of them lyke to another, and yet euery of them affirmeth, that theyrs is the true and liuely Image of Christ, whiche can not possible be. Wherefore, allone as an Image of Christ is made, by and by, is a lye made of him, whiche by Gods worde is forbidden. Whiche also is true of the Images of any Saintes of antiquitie, for that it is vnknowen of what fourme and countenaunce they were. Wherefore, seyng that religion ought to be grounded vppon trueth, Images whiche can not be without lyes, ought not to be made, or put to any vse of religion, or to bee placed in Churches and Temples, places peculierly appoynted to true religion and seruice of GOD. And this muche, that no true Image of God, our Sauiour Christ, or his Saintes can be made: wherwithall is also confuted that theyr allegation, that Images be the laye mennes bookes. For it is euident of that whiche is afore rehearsed, that they teache no thinges of God, of our Sauiour Christ, and of his Saintes, but lyes and errours. Wherefore, eyther they be

no

no bookes, or yf they be, they be false and lying bookes, the teachers of all errour.

And nowe yf it should be admitted and graunted, that an Image of Chryst coulde truely be made: yet is it vnlawfull that it should be made, yea, or that the Image of any Saint should be made, specially to be set vp in Temples, to the great and vnauoydable daunget of Idolatry, as hereafter shalbe proued. And fyrst concernyng the Image of Chryst, that though it might be had truely, yet it were vnlawefull to haue it in Churches publikely, is a notable place in *Ireneus*, who reproued the heretikes called *Gnostici*, for that they carryed about the Image of Chryst, made truely after his owne proportion in Pylates time (as they sayd) and therefore more to be esteemed, then those lying Images of him whiche we nowe haue. The whiche *Gnostici* also vsed to set garlandes vpon the head of the sayd Image, to shewe their affection to it. But to go to Gods worde. Be not I pray you the wordes of the Scripture playne? Beware lest thou beyng deceaued, make to thy selfe (to say, to any vse of religion) any grauen Image, or any similitude of any thyng. &c. And cursed be the man that maketh a grauen or molten Image, abomination before the Lord. &c. Be not our ymages such? Be not our Images of Chryst and his Saintes, eyther carued, or molten and cast, or similitudes of men and women? It is happy that we haue not followed the Gentyles in making of ymages of beastes, fyshes, and vermins also. Notwithstanding

Lib. i. ca. 24.

Leui. 26
Deut. 5.
Sculptile.
Fusile.
Similitudo
Deut. 27

standyng the Image of an Horse, as also the Image of the Asse that Christ rode on, haue in diuers places ben brought into the Churche and Temple of God. And is not that which is wryten in the beginning of the Lordes moste holy lawe, and dayly read vnto you, most euident also? Thou shalt not make any lykenes of anything in heauen aboue, in earth beneath, or in the water vnder the earth. &c. Coulde any more be forbydden and sayde then this? eyther of the kyndes of Images, whiche be eyther carued, molten, or otherwise fyguratiues; or of thinges whereof Images are forbydden to be made? are not all thinges eyther in heauen, earth, or water vnder the earth? And be not our Images of Christ and his Saintes, lykenesses of thinges in heauen, earth, or in the water? If they reply in their former answere, that these prohibitions concerne the Idols of the Gentyles, and not our Images: Yet that answere is alredy confuted, concerning the Images of God, and the Trinitie at large, and concerning the Images of Christ also, by *Irenæus*. And that the lawe of God is lykewyse to be vnderstanded agaynst all our Images, as well of Christ, as his Saintes, in Temples and Churches, apeareth further by the iudgment of the old doctours, and the primitiue Church. *Epiphanius* renting a paynted cloth, wherein was the picture of Christ, or of some Saint, affirming it to be agaynst our religion, that any such Image should be had in the Temple or Church (as is afore at large declared:) iud-

Exo. 20.

ged,

ged, that not onely Idols of the Gentyles, but that all Images of Christ and his Saintes also, were forbydden by Gods word and our religion. *Lactantius* affirming it to be certayne, that no true religion can bee where an Image or picture is. (as is before declared) iudged, that as well all Images and pictures, as the Idols of the Gentyles, were forbydden: els woulde he not so generally haue spoken and pronounced of them. And S. Augustine (as is before alleadged) greatly alloweth *M. Varro*, affirming, that religion is moste pure without Images: and sayeth hymselfe, Images bee of more force to corrupte an vnhappy soule, then to teache and instruct it. And he sayth further: euery chylde, yea, euery beast knoweth, that it is not God that they see. Wherefore then doth the holy ghost so oft mynyshe vs of that whiche all men knowe? Wherevnto S. Augustine answereth thus. For (saith he) when Images are placed in Temples, and set in honorable sublimitie, and begin once to be worshipped, forthwith breedeth the most vile affection of errour. This is S. Augustines iudgement of Images in Churches, that by and by they brede errour and Idolatry. The Christian Emperours, the learned Bishops, all the learned men of Asia, Grece, and Spayne, assembled in Counsels at Constantinople and in Spayne, vii. and viii. C. yeres ago and more, condempning & destroying all Images, as well of Christ, as of the Saintes, set vp by the Christians (as is before at large declared:) testifie, that they vnderstode Gods worde so,

Lactantius Libro 2. de falsa sapientia.

In Psal. 36. & 113.

so, that it forbad our Images, al well as the
Sapi. 14. dols of the Gentiles. And as it is wrytten. Sapi. 14.
that Images were not from the beginning, ney-
ther shall they continue to the ende: so were they
not in the beginning in the primitiue Church.
God graunt they may in the ende be destroyed.
For all Christians in the primitiue Church, as
Origen against Celsus, Cipriā also and Arnobius do testi-
Origen. contra Celsum lib. 4. et 8. Cipriani contra Demetrium. fie, were sore charged and complayned on, that
they had no aulters nor Images. Wherefore do
they not I pray you, conforme them selues to
the Gentyles, in making of ymages, but for lack
of them, suffeyned their greate displeasure, if they
had taken it to be lawfull by Gods word to haue
Images: It is euident therfore, that they toke
Images to be vnlawfull in the Church or Tem-
ple of God, and therefore had none, though the
Gentyles therfore were most highly displeased
5. folowyng this rule: we muste obey God rather
then men. And Zephirinus in his notes vpon the A-
pologie of Tertullian, gathereth, that all his ve-
hement perswasion should be but colde, except he
knowe this once for all, that Christian men in
his time did most hate Images with theyr orna-
mentes. And Irenaeus (as is aboue declared) repro-
ueth the heretikes called Gnostici, for that they do-
ted about the ymage of Christ. And therfore the
primitiue Church, whiche is specially to be fol-
wed, as most incorrupt and pure, had publike
in Churches neyther Idols of the Gentyles, nor
any other Images, as thinges directly forbidden
by Gods word. And thus it is declared by Gods
word

worde, the ſentenſes of the Doctours, and the iudgement of the primitiue Church which was moſte pure and ſincere, that all Images, as well ours, as the Idols of the Gentyles, be by Gods worde forbydden, and therfore vnlawfull, ſpecially in Temples and Churches.

Nowe yf they (as they? cuſtome is) flee to this ſhift were, that Gods worde forbydeth not abſolutely all Images to be made, but that they houlde not be made to be worſhypped: and that therefore we maye haue Images, ſo we worſhip them not, for that they be thynges indifferent, which may be abuſed, or well vſed. whiche ſemeth alſo to be the iudgemente of Damaſcene and Gregory the firſt, as is before declared. And this is one of they? chiefe allegations for the maintenaunce of Images, whiche hath ben alleaged ſith Gregorie the firſt his tyme.

Damaſc. lib. iiii. de fide ortho. ca. 17. Gregor. in Epiſto. ad Serenum Maſſil.

Well, then we be come to they? ſeconde allegation, whiche in parte we woulde not ſtiche to graunt them. For we are not ſo ſuperſtitious or ſcrupulous, that we do abhorre either flowers wrought in Carpettes, hangynges, and other arras, eyther the Images of Princes printed or ſtamped in they? coynes, whiche when Chryſte dyd ſee in a Romayne coyne, we reade not that he reprehended it, neyther do we condempne the artes of payntyng and ymage makyng, as wicked of them ſelues. But we woulde admit and graunt them, that Images vſed for no religion, or ſuperſtition rather, we meane Images of none worſhypped, nor in daunger to be worſhip-

ped of any, may be suffred: But Images placed publiquelye in Temples, can not possibly be without daunger of worshyppyng and Idolatrie, wherfore they are not publiquely to be had or suffred in Temples & Churches. The Jewes to whom this lawe was fyrst geuen, (and yet beyng a morall commaundement, and not ceremoniall, as all doctours interprete it, byndeth vs al well as them:) the Jewes I say, who shoulde haue the true sense and meanyng of Gods lawe so peculierly geuen vnto them, neyther had in the begynnyng any Images publiquely in their Temple (as *Origenes* and *Iosephus* at large declare) neither after the restitution of the Temple, would by any meanes consent to Herode, Pilate, or *Petronius*, that Images should be placed only in the Temple at Jerusalem, although no worshyppyng of Images was required at theyr handes, but rather offred them selues to the death, then to assent that Images shoulde once be placed in the Temple of God, neyther wouldе they suffer any Image maker among them. And Origen addeth this cause, lest theyr myndes shoulde be plucked from God, to the contemplation of earthlye thynges. And they are much commended for this earnest zeale, in maintenyng of Gods honor and true religion. And trueth it is, that the Jewes and Turkes, who abhorre Images and Idols, as directly forbidden by Gods worde, will neuer come to the trueth of our religion, whiles these stumblyng blockes of Images remayne amongst vs, and lye in theyr way. If they obiect

Orige. cont. Celsū. lib. 4. Ioseph. antiq. lib. 17. ca. 8. lib. 18. capitulo. 5. lib. 18. ca. 15

yet

yet the brasen Serpent which Moses dyd set vp, or the Images of the Cherubins, or any other Images which the Jewes had in their Temple, the answere is easy. We must in religion obeye Gods generall lawe, whiche byndeth all men, & not folowe examples of perticuler dispensation, which be no warrauntes for vs: elis we may by the same reason restore circumcision & sacrifising of beastes, and other rites permitted to the Jewes. Neither can those Images of Cherubin set in secret, where no man myght come nor beholde, be any example for our publique settyng vp of Images in Churches and Temples. But to let the Jewes go. Where they say that Images so they be not worshipped, as thynges indifferent may be tollerated in Temples & Churches: We inferre & say for the aduersatiue, that all our Images of God, our Sauiour Christe, and his Saintes, publiquely set vp in Churches & Temples, places peculiarly apoynted to the true worshyppyng of God, be not thynges indifferent nor tollerable: but against Gods lawe & commaundement, takyng their owne interpretation & exposition of it. First, for that all Images so set vp publiquely, haue ben worshypped of the vnlearned & simple sort shortly after they haue ben publiquely so set vp, & in conclusion of the wise and learned also. Secondly, for that they are worshipped in sundry places nowe in our time also. And thirdly, for that it is impossible that images of God, Christ, or his saintes, can be suffred (specially in Temples & Churches) any while or space, with-

without worshyppyng of them: and that Idolatry which is most abominable before God can not possible be escaped and auoyded, without the abolyshyng and destruction of Images and pictures in Temples and Churches, for that Idolatry is to Images, specially in Temples and Churches, an inseperable accident (as they terme it) so that Images in Churches and Idolatrye go alwayes bothe together, and that therefore the one can not be auoyded, excepte the other (specially in all publique places) be destroyed. Wherfore, to make Images, and publiquely to set them vp in Temples and Churches, places appoynted peculierly to the seruice of God, is, to make Images to the vse of religion, and not only agaynste this precepte | Thou shalt make no maner of Image | but agaynste this also | Thou shalt not bow downe to them nor worshyp them. For they beyng so set vp, haue ben, be, and euer wyll be worshypped. And the full prose of that which in the begynnyng of the fyrst part of this treatie was touched, is here to be made and performed: To wit, that our Images, and Idols of the Gentyles be all one, alwell in the thynges themselues, as also in that our Images haue ben before, be nowe, and euer wyll be worshypped, in lyke fourme and maner, as the Idols of the Gentyles were worshipped, so long as they be suffred in Churches and Temples. Wherupon it followeth, that our Images in Churches haue ben, be, and euer wyll be none other but abominable Idols, and be therfore no thynges

indif-

indifferent. And euery of these partes shalbe proued in order, as hereafter followeth.

And fyrst, that our Images and the Idols of the Gentiles be all one concerning them selues, is most euident, the matter of them beyng gold, syluer, or other mettall, stone, wood, claye, or plaster, as were the Idols of the Gentyles, and so beyng eyther molten or caste, eyther carued, grauen, hewed, or other wyse fourmed and fashioned, after the similitude and lykenesse of man or woman, be dead and dombe workes of mans handes, hauing mouth and speake not, eyes and see not, handes and feele not, feete and go not, and so as well in fourme as matter, be altogether lyke the Idols of the Gentyles. Insomuch, that all the tytles whiche be geuen to the Idols in the Scriptures, may be verified of our Images. wherfore, no doubt but the like curses whyche are mentioned in the Scriptures, wyl lyght vpon the makers & worshippers of them both.

Simulachra gentium.
Argentum & aurum.
Fusile.
Sculptile.
Similitudo.
Simulachra opera manuum hominum.

Secondly, that they haue ben and be worshipped in our tyme, in lyke fourme and maner as were the Idols of the Gentiles, is nowe to be proued. And for that Idolatrye standeth chiefely in the mynde, it shall in this parte fyrst be proued, that our Image mainteyners haue had, and haue, the same opinions and iudgement of Saintes, whose Images they haue made and worshipped, as the Gentyles Idolaters had of theyr Goddes. And afterward shalbe declared, that our Image mayntayners and worshippers, haue vsed, and vse the same outwardes rites and maner of ho-

noryng and worshyppyng theyr Images, as the Gentiles dyd vse before theyr Idolles, and that therfore they commit Idolatry, aswell inwardly and outwardely, as dyd the wicked Gentyles Idolaters.

And concernyng the first part of the Idolatrious opinions of our Image mainteyners. What I pray you, be such Saintes with vs, to whom we attribute the defence of certayne countreys, spoylyng God of his due honour herein, but *Dii tutelares* of the Gentiles Idolaters? Such as were *Belus* to the Babilonians and Assirians, *Osiris* and *Isis*, to the Egiptians, *Vulcane* to the Lennians, and such other. What be such Saintes to whom the sauegarde of certayne Cities are appoynted, but *Dii presides*, with the Gentiles Idolaters? Such as were at Delphos *Apollo*, at Athens *Minerua*, at Carthage *Iuno*, at Rome *Quirinus*. &c. What be such Saintes, to whom contrary to the vse of the primitiue Churche, Temples and Churches be buylded, and aulters erected, but *Dii patroni*, of the Gentiles Idolaters? Such as were in the Capitol *Iupiter*, in Paphus temple *Venus*, in Ephesus temple *Diana*, and suche lyke. Alas, we seme in thus thynkyng and doyng, to haue learned our religion not out of Gods worde, but out of the Pagan poetes, who say, *Excesserē omnes adytis, aris q relictis, Dii quibus imperium hoc steterat .&c.* That is to say: All the gods by whose defence this Empire stode are gone out of the Temples, and haue forsaken theyr Aulters. And where one saint hath Images in diuers places, the same saint hath diuers names

Dii tutelares.

Dii presid.

Dii patroni

names thereof, moste lyke to the Gentiles. when you heare of our Lady of Walsyngham, our Lady of Ipswich, our Lady of Wylsdon, and suche other: what is it but an imitation of the Gentiles Idolatours? *Diana Agrytera, Diana Coripbea, Diana Epbesia. &c. Venus Cipria, Venus Paphia, Venus Gnidia.* whereby is euidentlye meant, that the Saint for the Image sake, shoulde in those places, yea in the Images them selues, haue a dwellyng, whiche is the grounde of theyr Idolatrye. For where no Images be, they haue no suche meanes. *Terentius Varro* sheweth, that there were three hundreth Jupiters in his time, there were no fewer *Veneres* and *Dianæ*, we hadde no fewer Chrystophers, Ladyes, and Mary Magdalens, and other Saintes. *OEnomaus* and *Hisiodus* shewe, that in theyr tyme there were thirtie thousande goddes. I thynke we hadde no fewer Saintes, to whom we gaue the honor due to God. And they haue not only spoyled the true lyuyng God of his due honor, in Temples, Cities, Countreys and Landes, by such deuises and inuentions, as the Gentiles Idolaters haue done before them: but the Sea and waters haue as well speciall Saintes with them, as they had gods with the Gentiles, *Neptune, Triton, Nereus. Castor & Pollux, Venus*, and such other. In whose places be come Saint Chrystopher, Saint Clement, and diuers other, and specially our Lady, to whom shypmen syng *Aue maris stella.* Neyther hath the fyre scaped theyr Idlatrious inuentions. For in

steade of *Vulcane* and *Vesta*, the Gentyles gods of the fyre, our men haue placed Saint Agatha, and make letters on her day for to quench fyre with. Euery artificer and profession hath his speciall Saint, as a peculier God. As for example, scollers haue Saint Nicholas and Saint Gregory, Paynters Saint Luke, neyther lacke souldiers they? Mars, nor louers they? Venus amongste Christians. All diseases haue they? speciall Saintes, as goddes the curers of them. The pockes Saint Roche, the fallyng euyll Saint Cornelis, the toth ache Saint Appoline. &c. neyther do beastes and cattell lacke they? goddes with vs, for Saint Loy is the Horseleach, and Saint Anthony the swineheard. &c. Where is Gods prouidence and due honor in the meane season? who saith: The heauens be myne, and the earth is myne, the whole worlde and all that in it is, I do geue victory, and I put to flyght. of me be al counsels and helpe. &c. Except I kepe the Citie, in vayne doth he watch that kepeth it. Thou Lorde shalte saue both men and beastes. But we haue lefte hym, neyther heauen, nor earth, nor water, nor Countrey, nor Citie, peace ne warre, to rule and gouerne, neyther men, nor beastes, nor they? diseases to cure, that a godly man myght iustlye for zelous indignation crye out, O heauen. O earth, and seas, what madnesse and wickednesse agaynste God are men fallen into? what dishonor do the creatures to their creator and maker? And yf we remember God sometyme, yet because we doubt of his habi-

litie

litie or wyll to helpe, we ioyne to hym another helper, as he were a nowne adiectiue, vſyng theſe layinges: ſuche as learne, God and Saint Nicolas be my ſpede: ſuche as neede, God helpe and Saint John: to the Horſe, God and Saint Loy ſaue the. Thus are we become like Horſes and Moyles, whiche haue no vnderſtandyng. For is there not one God onely, who by his power and wyſedome made all thinges, and by his prouidence gouerneth the ſame? and by his goodnes mayntayneth and ſaueth them? Be not all thinges of him, by him, and through him? why doeſt thou tourne from the creatoure to the creatures? This is the maner of the Geneyles Idolaters: but thou art a Chriſtian, and therefore by Chriſt alone haſt acceſſe to god the father, and helpe of him onely. Theſe thinges are not wrytten to any reproche of the Sainctes themſelues, who were the true ſeruauntes of God, and dyd geue all honour to him, takyng none vnto themſelues, and are bleſſed ſoules with God: but agaynſt our folyſhnes and wyckednes, makyng of the true ſeruauntes of God, falſe gods, by attrybuteyng to them the power and honoure whiche is Goddes, and due to him onely. And for that we haue ſuche opinions of the power and ready helpe of Sainctes, all our Legendes, Hymnes, Sequences, and Maſſes, dyd contayne ſtorres, laudes, and prayſes of them, and prayers to them: yea, and Sermons alſo altogether of them, and to theyr prayſes, Goddes worde beyng cleane layde aſyde. And this we do

altoge-

altogether agreable to the Sainctes, as dyd the Gentyles Idolaters to theyr false goddes. For these opinions whiche men haue had of mortall persons, were they neuer so holy, the olde moste godlye and learned Christians, haue wrytten against the fayned goddes of the Gentyles, and Christian Prynces haue destroyed there Images, who yf they were nowe liuing, woulde doubtlesse lykewyse both wryte against our false opinions of Sainctes, and also destroy theyr Images. For it is euident, that our Image mayntayners, haue the same opinion of Sainctes, whiche the Gentyles had of theyr false goddes, and thereby are moued to make them Images as the Gentyles dyd. Yf aunswere bee made, that they make Sainctes but intercessours to God, and meanes for such thinges as they would obtayne of God: that is euen after the Gentyles Idolatrious vsage, to make them of Sainctes, goddes, called *Dii Medioximi*, to be meane intercessours and helpers to God, as though he dyd not heare, or shoulde be wery yf he dyd all alone. So dyd the Gentiles teache, that there was one chiefe power worlyng by other, as meanes, and so they made all Gods subiecte to fate or destenye: as *Lucian* in his Dialogues faigneth, that *Neptune* made suite to Marcurye, that he myght speake with Iupiter. And therefore in this also, it is most euident, that our Image mainteyners be all one in opinion with the Gentyles Idolaters.

Medioximi Dii.

Nowe remayneth the thyrde part, that theyr

rytes

ryte and ceremonyes in honoring and worſhipping of the Images or Saincte, be all one with the rites whiche the Gentyles Idolaters vſed in honouring theyr Idoles. Fyrſt, what meaneth it, that Chriſtians after the example of the Gentyles Idolaters, go on Pylgrymage to vyſyte Images, where they haue the lyke at home, but that they haue a more opinion of holynes and vertue in ſome Images, then other ſome, lyke as the Gentyles Idolaters had: whiche is the redyeſt way to bryng them to Idolatry by worſhyppyng of them, and dyrectly agaynſt Goddes worde, who ſayeth: ſeeke me and ye ſhall lyue, and do not ſeeke *Bethell*, neyther enter not into *Gilgall*, neyther go to *Berſaba*. And agaynſte ſuche as hadde any ſuperſtition in the holynelle of the place, as though they ſhoulde be harde for the place ſake, ſaying: Our fathers worſhypped in this mountayne, and ye ſaye, that at Hieruſalem is the place where men ſhoulde worſhyppe, our Sauiour Chryſt pronounceth: Beleue me, the houre commeth when you ſhall worſhip the father neither in this mountayne, nor at Hieruſalem, but true worſhyppers ſhall worſhyp the father in ſpirite and trueth. But it is to well knowen, that by ſuche Pylgrimage goyng, Lady Venus and her ſonne Cupide, were rather worſhypped wantonlye in the fleſhe, then God the father and our Sauiour Chryſt his ſonne, truely worſhypped in the ſpirite.

Amos. 5.

John. 4.

Rom. 1.

And it was verye agreable (as Saint Paule teacheth) that they whiche fell to Idolatrye,

which

whiche is spirituall fornication, should also fall into carnall fornication and all vncleanlynes, by the iust iudgmentes of God, deliuering them ouer to abominable concupiscences.

What meaneth it that Christen men after the vse of the Gentyles Idolaters, cappe and kneele before Images: which yf they had any sense and gratitude, woulde kneele before men, Carpenters, Masens, Plasterers, Founders, and Goldsmithes, theyr makers and framers, by whose meanes they haue attayned this honour, which els shoulde haue ben euyll fauoured and rude lumpes of claye, or plaster, peeces of tymber, stone, or mettal, without shape or fassion, and so without all estimation and honour, as that Idole in the Pagane poete confesseth, saying: I was once a vyle bloche, but nowe I am become a God. &c. what a fonde thyng is it for man who hath life and reason, to bowe him selfe to a dead and vnsensible Image, the worke of his owne hande: is not this stoupyng and kneelyng before them, adoration of them, which is forbidden so earnestly by Gods worde: Let suche as to fall downe before Images of Sainctes, knowe and confesse that they exhibite that honoure to dead stockes and stones, whiche the Sainctes them selues, Peter, Paule, and Barnabas, would not to be geuen them, beyng aliue: which the Aungell of GOD forbiddeth to be geuen to hym. And if they say they exhibite such honour not to the Image, but to the Saint whom it representeth, they are conuicted of folly, to beleue

Horatius.

Adorare.
Gen. 23. and. 33.
3. Reg. 1

Act. 10. and. 14. Apo. 19.

that

that they pleale Sainctes with that honoure whiche they abhorre, as a spoyle of Goddes honour. For they be no chaunglinges, but nowe both hauyng greater vnderstandyng, and more feruent loue of God, do more abhorre to depriue him of his due honoure; and beyng nowe lyke vnto the Aungelles of God, do with Aungelles flee to take vnto them by sacrelege, the honour due to GOD. And herewithall is confuted their lewde distinction of *Latria*, and *Dulia*: where it is euident that the Sainctes of God, cannot abyde, that as muche as any outwarde worshyppyng bee done, or exhibited to them. But Sathan Gods enemy, desyryng to robbe God of his honoure, desyreth exceadingly, that suche honour myght be geuen to him. wherefore, those whiche geue the honour due to the creatour, to any creature, do seruice acceptable to no saintes (who be the frendes of GOD) but vnto Sathan Gods and mans mortall and swoorne enemie. And to attribute suche desyre of diuine honour to Sainctes, is to blot them with a moste odious and diuelishe ignominie and vylany: and in dede of Sainctes, to make them Satans and very deuyles. whose propertie is to challenge to them selues, the honour whiche is due to God onely. And furthermore, in that they say that they do not worship the Images, as the Gentyles dyd their Idols, but GOD and the Sainctes, whom the Images do represent, and therefore that their doynges before Images be not like the Idolatry of the Gentyles before

Psalm. 44.

their

theyr Idols: Sainct Augustine, Lactantius, and Clemens do proue euidently, that by this their answere they bee all one with the Gentyles Idolaters.

Augustine. Psal. 113. The Gentyles (sayeth Sainct Augustine) which seeme to be of the purer religion, say: we worship not the Images, but by the corporall Image, we do beholde the signes of the thinges whiche we ought to worshyp. And Lactantius sayeth: the Gentyles say, we feare not the Images, but them after whose lykenesse the Images be made, and to whose names they be consecrate. Thus farre Lactantius. And Clemens sayeth: that Serpent the Deuyll, vttereth these wordes by the mouth of certayne menne, We to the honoure of the inuisible GOD, worshyp visible Images, whiche surely is most false. See howe in bryng the same excuse whiche the Gentyles Idolaters pretended, they shewe themselues to bee all one with them in Idolatrye. For notwithstandyng this excuse, Sainct Augustine, Clemens, and Lactantius proue them Idolaters. And Clemens sayeth that the Serpent the Deuyll, putteth such excuses in the mouth of Idolaters. And the Scriptures sayeth, they worshypped the stockes and stones (notwithstandyng this excuse) euen as our Image maynteyners doe. And Ezechiell therefore calleth the goddes of the Assirians, stockes and stones, although they were but Images of theyr goddes. So are our Images of GOD and the Sainctes, named by the names of GOD and his Sainctes,

Lactantius lib. 2. Institut.

Lib. 5. ad Iacob. Domini.

after

after the vse of the Gentyles. And the same Clemens sayeth thus in the same booke: They dare not geue the name of the Emperoure to any other, for he punysheth his offendoure and traytoure by and by: but they dare geue the name of GOD to other, because he, for repentaunce, suffereth his offendours. And euen so do our Image worshyppers, geue both names of GOD and the Sainctes, and also the honoure due to GOD, to theyr Images, euen as dyd the Gentyles Idolaters to theyr Idolles. What shoulde it meane, that they accordyng as dyd the Gentyles Idolaters, lyght candelles at none tyme, or at mydnyght, before them, but therewith to honoure them: for other vse is there none in so doynge. For in the day it needeth not, but was euer a prouerbe of foolyshnes, to lyght a candle at none tyme. And in the nyght it auayleth not to lyght a candle before the blynde: and GOD hath neyther vse nor honoure thereof. And concernyng this candle lyghtyng, it is notable that *Lactantius* aboue a thousande yeres a go hath written after this maner: If they woulde beholde the heauenly lyght of the Sunne, then shoulde they perceaue that GOD had no nede of theyr candelles, who for the vse of man hath made so goodly a lyght. And whereas in so lyttle a cyrcle of the Sunne, whiche for the great distaunce, seemeth to bee no greater then a mans head, there is so great bryghtnelle, that the lyght of mans eye is not able to beholde it, but

Lib. 5. ad Iacobum domini fratrem.

Lib. 6. Institut. Ca. 2.

yf

yf one stedfastly looke vpon it a whyle, his eyes wyll be dulled and blynded with darkenesse. Howe great lyght, howe great clearnes may we thynke to be with God, with whom is no nyght nor darkenes: and so forth. And by and by, he sayeth: seemeth he therefore to be in his ryght mynde, whiche offereth vp to the geuer of all lyght, the lyght of a ware candle for a gyft: he requireth another lyght of vs, whiche is not smokye, but bryght and cleare, euen the lyght of the minde and vnderstandyng. And worthy after he sayeth: But they? Goddes because they be earthly, haue nede of lyght, least they remayne in darkenesse, whose worshippers, because they vnderstande no heauenly thyng, to drawe religion whiche they vse, downe to the earth, in the whiche beyng darke of nature, is nede of lyght. Wherefore, they geue to their Gods no heauenly, but the earthly vnderstandyng of mortall men. And therefore they beleue those thinges to bee necessarye and pleasaunt vnto them, whiche are so to vs, who haue nede eyther of meate when we be hungry, or drynke when we be thirstie, or clothyng when we be colde, or when the Sunne is set, candle lyght that we may see. Thus farre *Lactantius*, and much more, to long here to wryte, of candle lyghtyng in Temples before Images and Idols for religion: whereby appeareth both the folyshnes therof, and also, that in opinion and acte, we do agree altogether in our candle religion, with the Gentiles Idolaters. What meaneth it, that

they,

after the example of the Gentiles Idolaters, burne incense, offer vp golde to Images, hang vp crouches, chaynes, and shyppes, legges, armes, and wholl men and women of ware, before Images, as though by them, or saintes (as they saye) they were delyuered from lame-nesse, sickenesse, captiuitie, or shypwracke? Is not this *Colere imagines*, to worshyppe Images, so earnestly forbidden in Gods worde? If they denie it, let them reade the .xi. Chapter of Daniell the prophete, who saith of Antichrist: He shall worshyp God, whom his fathers knew not, with golde, syluer, & with precious stone, and other thinges of pleasure: in which place, the Latin worde is *Colet*. And in the seconde of Paraleponenon the .xxix. Chapter, all the outwarde rites and Ceremonies, as burnyng of incense, and such other, wherewith God in the Temple was honored, is called *Cultus* (to saye) worshyppyng, which is forbydden straitlye by Gods worde, to be geuen to Images. Do not all stories Ecclesiasticall declare, that our holy martirs, rather then they would bow and kneele, or offer vp one crumbe of incense before an Image or Idoll, haue suffred a thousande kyndes of moste horrible and dreadfull death? And what excuse soeuer they make, yet that all this runnyng on pilgrimage, burnyng of incense and candels, hangyng vp of crouches, chaynes, shyppes, armes, legges, and wholl men and women of waxe, kneelyng and holding vp of handes, is done to the Ima- *Colere* *Cultus.*

ges, appeareth by this, that where no Images be, or where they haue ben and be taken away, they do no such thynges at all. But the places frequented when the Images were there, now they be taken awaye, be forsaken and lefte deserte, nay now they hate and abhorre the place deadlye, whiche is an euident proofe, that that which they dyd before, was done in respecte of the Images. Wherfore when we see men and women on heapes to go on pylgrymage to Images, kneele before them, holde vp their handes before them, sette vp candelles, burne incense before them, offer vp golde and syluer vnto them, hang vp shippes, crouches, chaynes men and women of ware before them, attributyng healthy and sauegarde, the gyftes of God, to them or the Saintes whom they represent, as they rather woulde haue it: who I saye, who can doubte, but that our Image maynteyners, agreyng in all Idolatrious opinions, outwarde rites and Ceremonies, with the Gentiles Idolaters, agree also with them in committyng most abominable Idolatrye. And to encrease this madnesse, wicked men whiche haue the kepyng of such Images, for theyr more lucre and aduantage, after the example of the Gentiles Idolaters, haue reported and spread abroade, as well by lying tales, as written fables, dyuers miracles of Images: As that suche an Image miraculously was sent from heauen, euen lyke *Palladium*, or *Magna Diana Ephesiorum*. Such an other was as miraculously

raculouſlye founde in the earth, as the mans head was in *Capitol*, or the horſe head in *Capua*. Suche an Image was brought by Aungels. Such an one came it ſelfe farre from the Eaſt to the weſt, as Dame Fortune ſitte to Rome. Suche an Image of our Ladye was paynted by Saint Luke, whom of a Phyſition they haue made a paynter, for that purpoſe. Such an one a hundreth yokes of Oxen coulde not moue, lyke *Iuno Argiua*, whom the ſhyp coulde not carry, or *Iupiter Olympius*, which laught the artificers to ſcorne that went about to remoue hym to Rome. Some Images, though they were harde and ſtonye, yet for tender hart and pitie wept. Some lyke *Caſtor* and *Pollux* helpyng their frendes in battayles wet, as Marble pyllers do in dankyſhe wether. Some ſpake more monſtruouſly then euer did Balams Aſſe, who had lyfe and breath in hym. Suche a creple came and ſaluted this Saint of Oke, and by and by he was made whole, and lo here hangeth his crouche. Suche an one in a tempeſte vowed to Saint Chriſtopher and ſcaped, and beholde here is his ſhyp of ware. Such an one by Saint Leonardes helpe brake out of priſon and ſee where his fetters hange. And infinite thouſands mo miracles, by like or more ſhameleſſe lyes were reported. Thus do our Image maintainers in earneſt apply to their Images all ſuche miracles as the Gentyles haue fayned of theyr Idolles. And yf it were to be admitted, that ſome miraculous actes were by

illusion of the deuyll, done where Images be: (for it is euident that the most part were faigned lyes, and craftie inuentions of men) yet followeth it not therefore, that suche Images are eyther to be honored, or suffred to remaine, no more then Ezechias lefte the brasen Serpent vndestroyed, when it was worshypped, although it were both sette vp by Gods commaundement, and also approued by a great and true miracle, for as many as beheilde it, were by and by healed: neyther ought miracles to perswade vs to do contrarye to Gods worde. For the Scriptures haue for a warnyng hereof foreshewed, that the kyngdome of Antichriste shalbe myghtie in miracles, and wonders, to the stronge illusion of all the reprobate. But in this they passe the follye and wickednesse of the Gentiles, that they honour and worshyppe the reliques and bones of our Saintes, whiche proue that they be mortall men and dead, and therefore no goddes to be worshypped, whiche the Gentyles woulde neuer confesse of theyr goddes for very shame. But the reliques we muste kysse and offer vnto, specially on relique Sundaye. And whyle we offer (that we should not be wery or repent vs of our cost) the musicke and minstrelsie goeth merely all the offertorye tyme, with prayeng and callyng vppon those Saintes, whose reliques be than in presence. Yea, and the water also wherein those reliques haue ben dypped, muste with great reuerence be reserued, as

very

very holy and effectuous. Is this agreable to Saint Chrisostome? who writeth thus of reliques? Do not regarde the asshes of the Saintes bodyes, nor the reliques of theyr flesshe and bones, consumed with tyme: But open the eyes of thy faith, and beholde them clothed with heauenly vertue and the grace of the holy ghost, and shynyng with the bryghtnesse of the heauenly lyght. But our Idolatours founde to much vantage of reliques and relique water, to folowe Saint Chrisostomes counsell. And because reliques were so gaynefull, fewe places were there but they had reliques prouided for them. And for more plentie of reliques, some one Saint hadde manye heades, one in one place, an an other in another place. Some hadde .vi. armes, and .xxvi. fyngers. And where our Lorde bare his crosse alone, yf all the peeces of the reliques thereof were gathered together, the greatest shyppe in Englande woulde scarslye beare them, and yet the greatest parte of it, they saye, doth yet remayne in the handes of the Infidels, for the which they pray in theyr beades byddyng, that they may get it also into theyr handes, for such godlye vse and purpose. And not onlye the bones of the Saintes: but euery thing appertayning to them, was an holy relique. In some place they offer a Sworde, in some the Scaberde, in some a Shoe, in some a Saddle that hadde ben sette vpon some holy horse, in some the coales wherewith Saint Laurence was

Homilia de septem Machabeis.

rosted, in some place, the tayle of the Asse whi-
che our Lord Jesus Christ sate on, to be kyssed
and offred to, for a relique. For rather then
they woulde lacke a relique, they woulde offer
you a Horse bone, in steade of a virgins arme,
or the tayle of the Asse, to be kyssed and offred
vnto, for reliques. O wicked, impudent, and
moste shamelesse men, the deuisers of these
thynges, O seelye, foolyshe, & dasterly dawes,
and more beastlye then the Asse whose tayle
they kyssed, that beleue suche thynges. Nowe
God be mercifull to suche miserable and seelye
Christians, who by the fraude and falsshed of
those whiche shoulde haue taught them the
way of trueth & lyfe, haue ben made not only
more wicked then the Gentiles Idolaters, but
also no wyser then Asses, Horses, and Moyles,
which haue no vnderstandyng.

Of these thynges alredye rehearsed, it is
euident, that our Image mayntayners, haue
not onlye made Images and sette them vp in
Temples, as dyd the Gentiles Idolaters their
Idols: but also that they haue had the same
idolatrious opinions of the saintes, to whom
they haue made Images, which the Gentiles
Idolatours had of their false gods, and haue
not onlye worshypped their Images with the
same rites, ceremonies, superstition, and all
circumstaunces, as dyd the Gentyles Idola-
tours their Idolles: but in manye poyntes
also, haue farre exceaded them in all wicked-
nesse, foolyshnesse, and madnesse. And yf this

be

be not ſufficient to proue them Image wor-
ſhyppers, that is to ſaye, Idolaters: Lo you
ſhall heare theyr owne open confeſſion, I
meane, not onlye the decrees of the ſecond Ni-
cene counſell vnder Yrene, the Romayne
counſell vnder Gregory the thirde, in the whi-
che, as they teache that Images are to be ho-
nored and worſhypped, as is before declared:
ſo yet do they it warelye and fearefullye, in
comparyſon to the blaſphemous bolde bla-
ſyng of manyfeſt Idolatrye to be done to Ima-
ges, ſette fourth of late, euen in theſe our
dayes, the lyght of Gods trueth ſo ſhyning,
that aboue other theyr abominable doynges
and wrytynges, a man woulde maruell moſte
at theyr impudent, ſhameleſſe, and moſt ſhame-
full blufferyng boldeneſſe, who woulde not
at the leaſte haue choſen them a tyme of more
darkeneſſe, as meeter to vtter theyr horrible
blaſphemies in: But haue nowe taken an
harlottes face, not purpoſed to bluſhe, in ſet-
tyng abroade the furniture of theyr ſpirituall
whoredome. And here the playne plaſphemy
of the Reuerende father in God, *Iames Naclantus*
Biſhop of *Clugium*, written in his expoſition of
Saint Paules Epiſtle to the Romaynes, and
the firſte Chapter, and put in printe nowe of
late at Venice, maye ſtande in ſteade of all,
whoſe wordes of Image worſhippyng be theſe
in Latin, as he dyd wryte them, not one ſil-
lable altered.

Ergo non ſolum fatendum eſt, fideles in Eccleſia adorare coram imagine (vt nonnulli ad cautelam forte loquuntur) ſed et adorare imaginem, ſine quo volueris ſcrupulo, quin et eo illam venerantur cultu, quo & prototypon eius, propter quod ſi illud habet adorari latria, et illa latria: ſi dulia, vel hyperdulia, et illa pariter eiuſmodi cultu adoranda eſt.

The ſenſe whereof, in Engliſhe is this: Therefore it is not onlye to be confeſſed, that the faythfull in the Church do worſhip before an Image (as ſome peraduenture do warelye ſpeake) but alſo to worſhip the Image it ſelfe, without any ſcruple or doubt at all: Yea, and they worſhyp the Image with the ſame kynde of worſhyp, wherewith they worſhyp the copy of the Image, or the thyng whereafter the Image is made. Wherefore yf the copy it ſelfe is to be worſhypped with diuine honor (as is God the father, Chryſte, and the holy ghoſte) the Image of them is alſo to be worſhypped with diuine honor. Yf the copy ought to be worſhypped with inferiour honor, or hygher worſhyp: the Image alſo is to be worſhypped with the ſame honor or worſhip. Thus farre hath *Naclantus*, whoſe blaſphemies let Pope *Gregorius* the firſt confute, and by his auctoritie dampne them to hell, as his ſucceſſours haue horriblye thundred. For although *Gregory* permitteth Images to be had, yet he forbyddeth them by any meanes to be worſhypped, & prayeth

Greg. Epiſt ad Serenum Maſſil.

seth much Bysshop *Sarnus* for the forbyddyng the worshyp of them, and wylleth him to teache the people to auoyde by all meanes to worship any Image. But *Naclantius* bloweth forth his blasphemous Idolatry, wyllyng Images to be worshipped with the highest kynde of adoration and worship: and least such hollome doctrine should lacke aucthoritie, he groundeth it vppon *Aristotle* in his booke *de somno & Vigilia*, that is, of slepyng and wakyng, as by his printed booke noted so in the margent, is to be seene, whose impudent wyckednes and Idolatrious iudgement, I haue therefore more largely set forth, that ye may (as Uergill speaketh of Simon) of one, knowe all these Image worshippers and Idolaters, and vnderstande to what poynt in conclusion, the publike hauyng of Images in Temples and Churches hath brought vs: comparyng the tymes and wrytynges of Gregory the fyrst, with our dayes, and the blasphemies of such Idolaters, as this beast of Beliall named *Naclantius*, is. Wherefore, nowe it is by the testimonie of the olde godly fathers and doctours, by the open confession of Bysshops assembled in counselles, by moste euident signes and argumentes, opinions, Idolatrious actes, dedes, and worshipping done to our Images, and by their owne open confession and doctrine set forth in their bokes, declared and shewed, that our Images haue bene, and be commonly worshipped, yea, and that they ought so to be: I wyll out of Gods

Of Image worshipping.

worde make this generall argument agayne all such makers, setters vp, and mayntayners of Images in publike places. And fyrst of all I wyll begin with the wordes of our Sauiour Christ. Woe be to that man, by whom an offence is geuen, woe be to him that offendeth one of these little ones, or weake ones. Better were it for him, that a millstone were hanged about his necke, and he cast into the middle of the sea and drowned, then he should offend one of these little ones or weake ones. And in Deut. God himselfe denounceth him accursed, that maketh the blind to wander in his way. And in Leuiticus, Thou shalt not lay a stumblyng blocke or stone before the blynde. But Images in Churches and Temples haue ben and be, and (as afterwarde shalbe proued) euer wylbe offences or stumblyng blockes, specially to the weake, simple and blynd common people, deceauing their hartes by the cunnyng of the artificer, (as the Scripture expressly in sundry places doth testifie) and so bryngyng them to Idolatry. Therefore woe be to the erecter, setter vp, and maintayner of Images in Churches and Temples, for a greater penaltie remayneth for him, then the death of the body.

Matth. 18

Deut. 27

Leuit. 19

Sapi. 13. 14.

If aunswere be yet made, that this offence maye bee taken away by diligent and sincere doctrine and preachyng of Gods worde, as by other meanes: And that Images in Churches and Temples therefore, be not thinges absolutely euyll to all men, although daungerous

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to some: And therefore that it were to beholden, that the publike hauing of them in Churches and Temples, is not expedient, as a thing perylous, rather then vnlawful, as a thing vterly wycked.

Their foloweth the thyrde article to be proued, whyche is this, that it is not possible, yf Images be suffered in Churches and Temples, eyther by preachyng of Gods worde, or by any other meanes, to kepe the people from worshipping of them, and so to auoyde Idolatry. And fyrst concernyng preachyng, yf it shoulde be admitted, that although Images were suffered in Churches, yet might Idolatry, by diligent and sincere preachyng of Gods worde, be auoyded: it should folowe of necessitie, that sincere doctrine myght alwayes be had and continued, as well as Images. And so that wherfoeuer, to offence, were erected an Image, there also of reason, a godly and sincere preacher should and myght be continually mainteyned. For it is reason, that the warning be as common as the stumblyng blocke: the remedie as large, as is the offence: the medecine as generall, as the poyson, but that is not possible, as both reason and experience teacheth. wherefore preachyng can not stay Idolatry, Images beyng publikely suffred. For an Image which wil last for many hundreth yeres, may for a litle be bought: but a good preacher can not bee with muche, continually mainteyned.

Item if the Prince will suffer it, there wilbe

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by and by many, yea, infinite Images: But sincere preachers were and euer shalbe, but a fewe, in respect of the multitude to be taught. For our Sauiour Christ sayeth, the haruest is plentifull, but the workemen be but a fewe: whiche hath bene hytherto continually true, and wylbe to the worldes ende. And in our tyme, and here in our countrey so true, that euery shyre shoulde skarcely haue one good preacher, yf they were deuided.

Nowe Images will continually to the beholders, preache theyr doctrine, that is, the worshipping of Images and Idolatry, to the whiche preachyng, mankynd is exceadyng prone, and enclyned to geue eare and credite: as experience of all nations and ages doth to muche proue. But a true preacher to slay this mischiefe, is in very many places skarcely haue once in a whole yere, and some wheare, not once in seuen yeres, as is euident to be proued. And that euill opinion whiche hath ben long rooted in mens hartes, can not sodenly by one Sermon, be rooted out cleare. And as fewe are inclyned to credite sounde doctrine: as many, and almost all, be prone to superstition and Idolatry. So that herein appeareth not onely a difficultie, but also an impossibilitie of the remedy.

Further, it appeareth not by any story of credite, that true and sincere preaching, hath endured in any one place aboue one hundreth yeres: But it is euident, that Images, superstition,

stition, and worshipping of Images and Idolatry, haue continued many hundreth yeres. For all writinges and experience do testifie, that good thinges do by lyttle and lyttle, euer decay, vntyll they be cleane banyshed: and contrary wyse, euyll thinges do more and more encrease, tyll they come to a full perfection of wickednes. Neyther nede we to seke examples farre of for a proffe hereof, our present matter is an example. For preachyng of Gods worde, (most sincere in the beginning) by processe of time, waxed lesse and lesse pure, and after, corrupt, and last of all, altogether laide downe and left of, and other inuentions of men crept in place of it. And on the other part, Images amonge Christian men, were fyrst paynted, and that in holle tables together, whiche had some signification in them: Afterwardes, they were embossed, and made of timber, stone, plaster and mettall. And fyrst they were onely kept pryuately in priuate mennes houses: And then after, they crept into Churches and Temples, but fyrst by paynting, and after by embossing. And yet were they no where at the fyrst worshipped. But shortly after, they began to be worshipped of the ignorant sort of men: as appeareth by the Epistle that Gregory the fyrst of that name Bysshop of Rome, dyd wryte to *Serenus* Bysshoppe of *Marselles*. Of the whiche two Bysshoppes, *Serenus* for Idolatrye committed to Images, brake them, and burned them. Gregorie, although he thought it tollera-

tollerable to let them ſtande: yet he iudged it abominable that they ſhoulde be worſhipped, and thought (as is nowe alledged) that the worſhipping of them might be ſtayed, by teaching of Goddes worde, accordyng as he exhorteth *Serenus* to teache the people, as in the ſame Epiſtle appeareth. But whether Gregories opinion, or *Serenus* iudgement, were better herein, conſider ye I pray you, for experience by and by confuteth Gregories opinion. For notwithſtandyng Gregories wrytyng, and the preachyng of others, Images beyng once publikely ſet vp in Temples and Churches, ſimple men and women ſhortly after, fell on heapes to worſhipping of them: And at the laſt, the learned alſo were caryed away with the publike errour, as with a violent ſtreame or flood. And at the ſeconde Counſell Nicene, the Byſhoppes and clergie decreed, that Images ſhoulde be worſhypped: and ſo by occaſion of theſe ſtumblyng blockes, not onely the vnlearned and ſymple, but the learned and wyſe, not the people onely, but the Byſhoppes, not the ſhepe, but alſo the ſheepheardes themſelues, (who ſhoulde haue beene guydes in the ryght waye, and lyght to ſhyne in darkeneſſe), beyng blynded by the bewytchyng of Images, as blynde guydes of the blynde, fell both into the pit of dampnable Idolatry. In the which, all the worlde, as it were drowned, continued vntyll our age, by the ſpace of about eyght hundreth yeres, vnſpoken againſt in a maner.

ner. And this succesſe had Gregories order: whiche miſchiefe had neuer come to paſſe, had Byſhoppe *Serenus* waye bene taken, and all Idols and Images bene vtterly deſtroyed and abolyſhed: for no man worſhyppeth that that is not. And thus you ſee, howe from hauyng of Images priuately, it came to publike ſetting of them vp in Churches and Temples, although without harme at the fyrſt, as was then of ſome wiſe and learned men iudged: and from ſimple hauing them there, it came at laſt to worſhipping of them. Fyrſt, by the rude people, who ſpecially (as the Scriptures teacheth) are in daunger of ſuperſtition and Idolatry: and after wardes, by the Byſhoppes, the learned, and by the hole cleargie. So that laitie and cleargie, learned and vnlearned, all ages, ſectes, and degrees of men, women, and childre of holle Chriſtendome (an horrible and moſte dreadfull thyng to thynke) haue bene at once drowned in abominable Idolatry, of all other vices moſt deteſted of god, and moſt dampnable to man, and that by the ſpace of. viii. C. yeres and more. And to this ende is come that begynning of ſettyng vppe of Images in Churches then iudged harmleſſe, in experience proued not onely harmfull, but exitious and peſtilent, and to the deſtruction & ſubuertion of all good religion vniuerſally. So that I conclude, as it may be poſſible in ſome one Citie or litle countrey, to haue ymages ſet vp in temples & Churches, and yet Idolatry, by earneſt & continuall

Sapi. 13. and. 14.

preachyng of Gods true worde, and the sincere Gospell of our Sauiour Christ, maye be kepte awaye for a shorte tyme: So is it impossible, that (Images once set vp and suffred in Temples and Churches) any greate Countreyes, muche lesse the whole worlde, can any longe time be kept from Idolatry. And the godly wil respect not onely theyr owne Citie, Countrey, and tyme, and the healthy of men of theyr age: but be carefull for all places and times, and the saluation of men of all ages. At the least, they wyll not lay such stombling blockes and snares, for the feete of other countrey men and ages, whiche experience hath already proued to haue ben the ruine of the world.

Wherefore I make a generall conclusion of all that I haue hytherto sayde: yf the stumblyng blockes, and poysons of mens soules, by settyng vp of Images, wylbe many, yea, infinite, yf they be suffred, and the warnynges of the sayde stumblyng blockes, and remedies for the sayde poysons by preachyng, but fewe, as is already declared: yf the stumblyng blockes be easie to be layde, the poysons sone prouided, and the warnynges and remedyes harde to knowe or come by: yf the stumblyng blockes lie continually in the way, and poyson be ready at hande euery where, and warninges and remedies but seldome geuen: and yf all men be more readie of them selues to stumble and be offended, then to be warned, all men more ready to drinke of the poyson, then to taste of

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the remedie (as is before partly, and shall hereafter more fully be declared) and so in fine, the poyson continually and depelye dronke of manye, the remedye seldome and sayntly tasted of a fewe: How can it be but infinite of the weake and infirme shalbe offended, infinite by ruyne shall breake theyr neckes, infinite by deadly benome be poysoned in theyr soules? And howe is the charitie of God or loue of our neighbour in our hartes than, yf when we maye remoue such daungerous stumblyng blockes, such pestilent poysons, we wyll not remoue them: what shall I saye of them whiche wyll laye stumblyng blockes, where before was none? and set snares for the feete, naye for the soules of weake and simple ones, and worke the danger of their eternall ruyne, for whom our Sauiour Chryst shedde his precious bloud: where better it were that the artes of payntynge, plasteryng, carayng, grauyng, and foundyng, hadde neuer ben founde nor vsed, then one of them, whose soules in the syght of God are so precious, shoulde by occasion of Image or picture perysshe and be lost. And thus is it declared, that preachyng can not possiblye staye Idolatrie, yf Images be sette vp publiquelye in Temples and Churches. And as true is it, that no other remedye, as wrytyng agaynst Idolatrye, counsels assembled, decrees made against it, seuere lawes lykewyse and proclamations of Princes and Emperours, neyther extreme punyshmentes and penalties, nor any other

remedy coulde or can be possibly deuised for the aduoydyng of Idolatry, yf Images be publikelye set vp and suffered. For concernyng wrytyng agaynste Images, and Idolatry to them committed, there hath ben alledged vnto you in the seconde parte of this treatise a greate meanye of places, out of *Tertullian, Origene, Lactantius, Saint Augustine, Epiphanius, Saint Ambrose, Clemens*, and diuers other learned and holy Bysshoppes and Doctours of the Churche. And besides these, all hystories Ecclesiastical and bookes of other godly and learned Bysshoppes and Doctours, are full of notable examples and sentenses against Images and the worshyppyng of them. And as they haue moste earnestly written, so dyd they sincerely and most diligently in theyr tyme teache & preache accordyng to theyr wrytinges and examples. For they were then preachyng Bysshoppes, and more often sene in pulpits then in Princes palaces, more often occupied in his legacie, who sayde: Go ye into the whole worlde, and preache the Gospell to all men, then in embassages and affayres of princes of this worlde. And as they were moste zelous and diligent, so were they of excellent learnyng and godlynes of lyfe, and by both of great auctoritie and credite with the people, and so of more force & lykelyhood to perswade the people, and the people more lyke to beleue and folowe theyr doctrine. But yf theyr preachynges coulde not helpe, muche lesse coulde theyr wrytynges, whiche do but come to the

knowledge

knowledge of a fewe that be learned, in comparyſon to continuall preachyng, whereof the whole multitude is partaker. Neither dyd the olde fathers, Byſhoppes and Doctours, ſeuerally only by preachyng and wrytyng, but alſo together, great numbers of them aſſembled in Synodes and counſels, make decrees and Eccleſiaſticall lawes againſt Images, & the worſhyppyng of them, neyther dyd they ſo once or twyſe: but diuers tymes, and in diuers ages, and countreys, aſſemble Synodes and counſelles, and made ſeuere decrees againſt Images and worſhyppyng of them, as hath ben at large in the ſeconde parte of this Homyly before declared. But all theyr wrytyng, preachyng, aſſemblyng in counſels, decreyng, and makyng of lawes Eccleſiaſtical, could nothyng helpe eyther to pull downe Images to whom Idolatry was committed, or againſt Idolatry whyleſt Images ſtode. For thoſe blinde bookes and dombe ſcoolemaſters, I meane Images & Idols (for they cal them lay mens bookes, and ſcoolemaſters) by theyr carued and paynted wrytynges, teachyng & preachyng Idolatrye, preuayled againſt all theyr written bookes, & preachyng with liuely voyce, as they call it.

Well, yf preachyng & wryting could not kepe men from worſhipping of Images and Idolatry, yf pennes and wordes coulde not do it, you woulde thynke that penaltie & ſwordes myght do it, I meane, that Princes by ſeuere lawes and puniſhmentes, might ſtaye this vnbridled

affection of all men to Idolatry, though Images were set vp and suffered. But experience proueth, that this can no more helpe agaynste Idolatrye, then wrytyng and preachyng. For Christian Emperoures (whose auctho̅ritie ought of reason, and by Gods lawe, to be greatest) aboue eyght in number, and fiue of them successiuely raignyng one after another (as is in the hystories before rehearsed) makyng most seuere lawes and proclamations agaynste Idols and Idolatry, Images, and the worshyppyng of Images, and executyng most greuous punyshementes, yea, the penaltie of death, vppon the maynteyners of Images, and vppon Idolaters and Image worshyppers: could not bring to passe, that eyther Images once set vp, myght throughlye be destroyed, or that men shoulde refrayne from the worshyppynge of them, beyng sette vp. And what thynke you than wyll come to passe, yf men of learnyng shoulde teache the people to make them, and shoulde maynteyne the settyng vp of them, as thynges necessary in religion? To conclude, it appeareth euidently by all stories and writing and experience of tymes passe, that neyther preachyng, neyther wrytyng, neyther the consent of the learned, nor auctho̅ritie of the godlye, nor the decrees of counselles, neyther the lawes of Princes, nor extreme punyshmentes of thoffenders in that behalfe, nor no other remedy or meanes, can helpe agaynst Idolatry, yf Images be suffred publiquelye. And it is truely

truely ſayde, that tymes paſt are ſcoolemaſters of wyldome to vs that folowe and lyue after. Therefore yf in tymes paſte, the vertueſt & beſt learned, the moſt diligent alſo, and in number almoſt infinite auncient fathers, byſhops, and doctours, with theyr wrytyng, preachyng, induſtrie, earneſtnes, auctheritie, aſſembles, and counſelles, coulde do nothyng agaynſt Images & Idolatry, to Images once ſet vp: what can we, neyther in learnyng nor holyneſſe of lyfe, neyther in diligence, neyther auctheritie to be compared with them, but men in contempt, & of no eſtimation (as the worlde goeth nowe) a fewe alſo in number, in ſo greate a multitude and malice of men: what can we do I ſay, or bryng to paſſe, to the ſtaye of Idolatry or worſhyppyng of Images, yf they be alowed to ſtande publiquelye in Temples and Churches? And yf ſo many, ſo myghtie Emperours, by ſo ſeuere lawes and proclamations, ſo rigorous and extreme punyſhmentes and executions, could not ſtay the people from ſettyng vp and worſhipping of Images: what wyll enſue thynke you, when men ſhall commende them as neceſſarye bookes of the laye men? Let vs therefore of theſe latter dayes, learne this leſſon, of the experience of the auncient antiquitie, that Idolatry can not poſſible be ſeperated from Images any long tyme: but that as an vnſeperable accident, or as a ſhadowe foloweth the bodye when the ſunne ſhyneth, ſo Idolatry foloweth and cleaueth to

the publique hauyng of Images in Temples and Churches. And finally, as Idolatry is to be abhorred and auoyded, so are Images (whiche can not be long without Idolatrie) to be put away and destroyed. Besides the which experimentes & proffes of tymes before, the very nature & origine of Images themselues, draweth to Idolatry moste violently, and mans nature and inclination also is bent to Idolatrye so vehemently, that it is not possible to seuere or part Images, nor to kepe men from Idolatrie, yf Images be suffered publiquely. That I speake of the nature and origine of Images is this. Euen as the first inuention of them is naught, and no good can come of that whiche had an euyll begynning, for they be altogether naught, as *Athanasius* in his booke agaynst the Gentiles declareth, and Saint Hierome also vppon the prophete Hieremie the .6. Chapter, and *Eusebius* the seuenth booke of his Ecclesiasticall hystorie, the .18. Chapter, testifieth, that as they firste came from the Gentiles, whiche were Idolaters and worshyppers of Images, vnto vs, and as the inuention of them was the begynnyng of spirituall fornication, as the worde of God testifieth. *Sap.* 14. So wyll they naturally (as it were, and of necessitie) turne to theyr origine from whens they came, & drawe vs with them most violently to Idolatry, abominable to God and all godly men. For yf the origine of Images, & worshyppyng of them, as it is recorded in the .8. Chapter of the booke of wisdome,

wyldome, began of a blynde loue of a fonde father, framyng for his comfort an Image of his sonne beyng dead, and so at the last men fell to the worshipping of the Image of hym, whom they did knowe to be dead: Howe much more wyll men & women fall to the worshipping of the Images of God, our Sauiour Christ, & his saintes, if they be suffred to stand in Churches & Temples publiquely: For the greater thopinion is of the maiestie & holynes of the person, to whom an Image is made, the soner wyl the people fal to the worshipping of the sayd Images. Wherfore the Images of God, our sauiour Christ, ỹ blessed virgin Mary, thapostles, martirs, & other of notable holines, are of all other images most dangerous for ỹ peril of idolatry, & therfore greatest hede to be taken, that none of them be suffred to stand publykely in Churches & Tẽples. For there is no great dread, lest any should fall to the worshipping of the Images of *Annas*, *Caiphas*, *Pilate*, or *Iudas* the traytour, yf they were set vp. But to the other, it is alredy at full proued, that Idolatry hath ben, is, & is most lyke continually to be cõmitted. Now as was before touched, & is here more largely to be declared, the nature of man is none otherwise bent to worshipping of images (yf he may haue them & see them) then it is bent to whordome & adultery in the company of harlottes. And as vnto a man geuẽ to the lust of the flesh, seing a wanton harlot, sitting by her & embrasing her, it profiteth litle for one to say, beware

1. Cor. 6. 1. The. 4 Hebr. 13. fornication, God wyll condempne fornicators and adulterers. For neyther wyll he, beyng ouercome with greater enticementes of the strompet, geue eare or take hede to suche godly admonitions, and when he is left afterwardes alone with the harlotte, nothyng can folowe but wickednes: Euen so, suffer Images to be in syght in Churches and Temples, ye shall in vayne byd them beware of Images (as Saint 1. Joh. 5. John doth) and flee Idolatry, as all the Scriptures warne vs, ye shall in vayne preache and teache them agaynst Idolatry. For a number wyll, notwithstandyng, fall headlonges vnto it, what by the nature of Images, and by the inclination of theyr owne corrupte nature. Wherfore as a man geuen to lust, to sit downe by a strompet, is to tempt God: So is it lykewise to erect an Idoll, in this proneste of mans nature to Idolatry, nothyng but a temptyng. Nowe if any wyll say, that this similitude proueth nothyng, yet I pray them, let the word of God, out of the which the similitude is taken, Leui. 17. and. 20. Num. 25 Deut. 31. Baruc. 6 proue somethyng. Doth not the worde of God call Idolatry spirituall fornication? Doth it not call a gylte or paynted Idoll or Image, a strompet with a paynted face? Be not the spirituall wickednes of an Idols intysyng, lyke the flatteries of a wanton harlotte? Be not men and women as prone to spirituall fornication (I meane Idolatrye) as to carnall fornication? If this be denyed, lette all nations vppon the earth, which haue ben Idolaters (as by

by all ſtoryes appeareth) proue it true. Let the Iewes and the people of God, whiche were ſo often and ſo earneſtly warned, ſo dreadfully threatned concernyng Images and Idolatry, and ſo extremely puniſhed therefore, (and yet fell vnto it) proue it to be true: as in almoſt all the bookes of the olde Teſtament, namely the kinges and the Chronicles, and the Prophetes, it appeareth moſt euidently. Let all ages, and tymes, and men of all ages and times, of all degrees and conditions, wiſe men, learned men, Princes, ydiotes, vnlearned, and comminaltie, proue it to be true. If you require examples: For wyſe men, ye haue the Egiptians, and the Indian Gimnoſophiſtes, the wyſeſt men of the worlde, you haue Salomon the wyſeſt of all other: For learned men, the Grekes, and namely the Atheniens, exceedyng all other nations in ſuperſtition and Idolatry, as in the hiſtory of the Actes of the Apoſtles Sainct Paule chargeth them: For Princes and gouerners, you haue the Romaynes, the rulers of the roſt (as they ſay) you haue the ſame forenamed kyng Salomon, and all the kinges of Iſraell and Iuda after him, ſauyng Dauyd, Ezechias, and Iolias, and one or two more. All theſe (I ſay,) and infinite others, wyſe, learned, Princes, and gouerners, beyng all Idolaters, haue you for examples, and a proſe of mens inclination to Idolatrye. That I may paſſe ouer with ſilence in the meane time, infinite multitudes and millions of ydyotes and vnlear-

Act. 17.

Rom. 1.

vnlearned, the ignorant and grosse people like
Psal. 31. vnto Horses and Moyles, in whom is no vnderstandyng, whose peryll and daunger to fall on heapes to Idolatry by occasion of Images, the Scriptures specially forethewe and geue
Sapi. 13. warnyng of. And in dede, howe shoulde the
14. &c. vnlearned, simple, and folyshe, scape the nettes and snares of Idols and Images, in the which the wysest and best learned, haue beene so entangled, trapped, and wrapped? Wherfore the argument holdeth this grounde sure, that men be as enclyned of theyr corrupt nature, to spirituall fornication, as to carnall, whiche the wysedome of GOD forseyng, to the generall prohibition, that none shoulde make to themselues any Image or similitude, addeth a cause depending of mans corrupt nature: Lest (saieth
Deut. 4. God) thou being deceaued with errour, honour and worshyp them.

And of this grounde of mans corrupt inclination, aswell to spirituall fornication, as to carnall, it must nedes followe, that as it is the duetie of the godly magistrate, louyng honestie, and hating whoredome, to remoue all strompettes and harlottes, specially out of places notoriously suspected, or resorted vnto of noughtipackes, for the auoydyng of carnall fornication: So is it the duetie of the same godlye magistrate, after the examples of the godly kynges, Ezechias, and Iosias, to dryue away all spirituall harlottes (I meane Idols and Images) specially out of suspected places,

Churches

Churches and Temples, daungerous for Idolatry to be committed to Images placed there, as it were in the appoynted place, and height of honour and worship, (as Sainct Auguſtine ſayeth) where the lyuyng God only, (and not dead ſtones nor ſtockes) is to be worſhipped: It is I ſay the office of godly magiſtrates likewyſe to auoyde Images and Idolles out of Churches and Temples, as ſpirituall harlottes, out of ſuſpected places, for the auoydyng of Idolatry, whiche is ſpirituall fornication. And as he were the enemie of all honeſtie, that woulde bryng ſtrompettes and harlottes out of their ſecrete corners, into the publyke market place, there freely to dwell and occuppye theyr fylthy marchaundize: So is he the enemy of the true worſhipping of GOD, that bryngeth Idolles and Images, into the Temple and Church the houſe of GOD, there openly to be worſhipped, and to ſpoyle the zelous God of his honour, who wyll not geue it to any other, nor his glory to caruen Images, who is as muche forſaken, and the bonde of loue betwene man and him as muche broken by Idolatry, whiche is ſpirituall fornication, as is the knot and bonde of mariage broken by carnall fornication. Let all this be taken as a lye, if the worde of God enforce it not to be true. Curſed be the man (ſayth God in Deuteronomium) that maketh a caruen or molten Image, and placeth it in a ſecrete corner: and all the people ſhall ſay Amen. Thus ſayeth God,

* *Auguſti. in pſal. 36. & 113. & Lib. 4. Cap. 3. de ciuitate dei*

Deut. 27

God, for at that tyme, no man durſt haue or worſhip Images openly, but in corners onely, and the whole worlde beyng the great Temple of God, he that in any corner thereof, robbeth God of his glory, and geueth it to ſtockes and ſtones, is pronounced by Gods worde accurſed. Nowe he that wyll bryng theſe ſpirituall harlottes out of their lurkyng corners, into publike Churches and Temples, that ſpirituall fornication maye there openly of all men and women without ſhame bee committed with them: no doubt that perſon is curſed of God, and twyſe curſed, and all good and godly men and women wyll ſay Amen, and theyr Amen, wyll take effect alſo. Yea, and furthermore the madnes of all men, profeſſyng the religion of Chryſt, nowe by the ſpace of a fort of hundreth yeres, and yet euen in our time in ſo great light of the Goſpell, very many runnyng on heapes by ſea and land, to the great loſſe of theyr time, expence and waſte of theyr goodes, deſtitution of theyr wyues, chyldren, and families, and daunger of theyr owne bodyes and lyues, to Compoſtelle, Rome, Jeruſalem, and other farre countreys, to viſite dombe and dead ſtockes and ſtones: doth ſufficiently proue the proneſſe of mannes corrupt nature, to the ſeekyng of Idolles once ſet vp, and the worſhipping of them. And thus alwell by the origine and nature of Idols and Images them ſelues, as by the proneſſe and inclination of mannes corrupt nature to Idolatrie, it is euident, that

neyther

neyther Images, yf they be publykely set vp, can be seperated, nor men yf they see Images in Temples and Churches, can be stayed and kept from Idolatrie. Nowe, where as they yet alledge, that howsoeuer the people, Princes, learned and wise of olde tyme, haue fallen into Idolatrie, by occasion of Images, that yet in our tyme the moste part, specially the learned, wise, and of any aucthoritie, take no hurt nor offence by Idolles and Images, neyther do runne into farre countreyes to them and worshyp them: And that they knowe well what an Idoll or Image is, and howe to bee vsed, and that therefore it followeth, Images in Churches and Temples to be an indifferent thyng, as the whiche of some is not abused, and that therefore they maye iustly holde (as was in the beginning of this part by them alledged) that it is not vnlawefull or wicked, absolutelye to haue Images in Churches and Temples, though it may for the daunger of the simple sort, seeme to be not altogether expedient.

Wherunto may be well replyed, that Salomon also the wyseste of all men, did well knowe what an Idoll or Image was, and neyther toke any harme therof a great while him selfe, and also with his godly wytynges, armed others against the daunger of them. But yet afterwarde, the same Salomon sufferyng his wanton paramours to bryngе theyr Idolles into his Court and Pallace, was by carnall harlottes

Sapi. 13. and. 14.

harlottes perſwaded and brought at the laſte, to the commyttyng of ſpirituall fornication with Idolles: and of the wyſeſt and godlyeſt Prince, became the moſt foliſheſt and wickedeſt also. Wherefore, it is better euen for the wyſeſt, to regarde this warnyng: He that loueth daunger, ſhall periſhe therein, and let him that ſtandeth, beware he fall not: rather then wittingly and willingly to lay ſuche a ſtumblyng blocke for his owne feete and others, that may perhappes bryng at laſt to breakenecke. The good kyng Ezechias dyd knowe well ynough, that the braſen Serpent was but a dead Image, and therefore he toke no hurt him ſelfe thereby through Idolatry to it. Dyd he therfore let it ſtande, becauſe him ſelfe toke no hurt thereof? No not ſo: but beyng a good kyng, and therefore regardyng the healthy of his ſealy ſubiectes, deceaued by that Image, and committing Idolatry thereto, he dyd not onely take it downe, but alſo brake it to peeces. And this he dyd to that Image that was ſet vppe by the commaundement of GOD, in the preſence whereof, great miracles were wrought, as that whiche was a fygure of our Sauiour Chryſt to come, who ſhoulde delyuer vs from the mortall ſtynge of the olde Serpent Sathan. Neyther dyd he ſpare it in reſpect of the auncientneſſe, or antiquitie of it, whiche had continued about ſeuen hundreth yeres, nor for that it had bene ſuffred, and preſerued by ſo many godlye kynges before his time.

Eccle. 3. and. 13. 1. Cor. 10

4. Re. 18

time. Howe thinke you, woulde that godlye Prince (yf he were nowe lyuyng) handle our Idoles, set vp against Gods commaundement directly, and beyng figures of nothyng but folly, and for fooles to gase on, tyll they become as wyse as the blockes them selues, whiche they stare on, and so fell downe as dared Larkes in that gase, and beyng them selues alyue, worship a dead stocke or stone, golde or syluer, and so become Idolaters, abominable and cursed before the lyuyng GOD, geuyng the honour due vnto him, whiche made them when they were nothyng, and to our Sauiour Chryste, who redeemed them beyng loste, to the dead and dombe Idoll, the worke of mannes hand, whiche neuer dyd, nor can do any thyng for them, no, is not hable to styrre, nor once to moue, and therefore worse then a byle worme, whiche can moue and crepe. The excellent kyng Josias also, dyd take him selfe no hurt of Images and Idols, for he dyd know well what they were. Dyd he therefore because of his owne knowledge let Idols and Images stand: muche lesse dyd he set any vp: Or rather did he not by his knowledge and aucthoritie also, succoure the ignoraunce of suche as dyd not knowe what they were, by vtter takyng away of all suche stumblyng blockes as myght be occasion of ruyne to his people and subiectes: wyll they, because a fewe tooke no hurt by Images or Idolles, breake the generall lawe of God: thou shalt make to thee no similitude: &c.

They

They might alwell, because Moyses was not seduced by Iethro daughter, nor Boos by Ruth, beyng straungers, reason, that all the Jewes myght breake the generall lawe of GOD, forbyddyng his people to ioyne theyr chyldren in maryage with straungers, least they seduce theyr chyldren, that they shoulde not folowe GOD. Wherfore, they whiche thus reason: though it be not expedient, yet is it lawfull to haue Jmages publykely, and do proue that lawefulnesse by a fewe pyked and chosen men: yf they obiect that indifferently to all men, whiche a verye fewe can haue without hurt and offence, they seeme to take the multitude for vile soules (as he saieth in Virgill) of whose losse or safegarde, no reputation is to be had, for whom yet Christ payde as dearely, as for the mightiest Princes, or the wyselt and best learned in the earth. And they that wyll haue it generally to be taken for indifferent, for that a very fewe take no hurt of it, though infinite multitudes belydes perysche thereby, shewe that they put litle difference betweene the multitude of Christians and brute beastes, whose daunger they do so lyttle esteeme. Belydes this, yf they be Bysshops or Parsons, or otherwise hauing charge of mens consciences, that thus reason, it is lawefull to haue Jmages publikely, though it be not expedient: what maner of pastors shewe they them selues to be to theyr flocke, which thrust vnto them that, whiche they them selues confesse not to be expedient.

pedient for them, but to the vtter ruyne of the soules committed to theyr charge, for whom they shall geue a strayte accompte before the Prince of pastors at the last day: For in dede, to obiecte to the weake, and redye to fall of themselues, such stumblyng blockes, is a thyng not onlye not expedient, but vnlawfull, yea and moste wicked also. Wherefore, it is to be wondered, howe they can call Images sette vp in Churches and Temples, to no profyte or benefite of any, and to so great peryll and daunger, yea hurte and destruction of many, or rather infinite, thynges indifferent. Is not the publique settyng vp of them, rather a snare for all men, and the temptyng of God? I beseche these reasoners to call to mynde theyr owne accustomed ordinaunce & decree, wherby they determined, that the Scripture, though by God hym selfe commaunded to be knowen of all men, women, and chyldren, shoulde not be read of the simple, nor hadde in the vulgare tongue, for that (as they sayde) it was daungerous, by bryngyng the simple people into errours. And wyll they not forbyd Images to be set vp in Churches and Temples, which are not commaunded, but forbydden moste straytely by God, but lette them styll be there, yea and maynteyne them also, seyng the people are brought, not in daunger onlye, but in deede into moste abominable errour, and detestable Idolatrye thereby? Shall Goddes worde, by God commaunded to be read vnto Deut. 31.

all, and knowen of all, for daunger of hereſye (as they ſaye) be ſhut vp: and Idols and Images, notwithſtandyng they be forbydden by God, and notwithſtandyng the daunger of Idolatry by them, ſhall they yet be ſet vp, ſuffered, and maynteyned, in Churches and Temples? O worldlye and fleſhely wyſdome, euer bent to mayntayne the inuentions and traditions of menne by carnall reaſon, and by the ſame to diſanull or deface the holye ordinaunces, lawes, and honour of the eternall God, who is to be honoured and prayſed for euer. Amen.

Now it remayneth for the concluſion of this treatie, to declare aſwell the abuſe of Churches and Temples, by to coſtlye and ſumptuous deckyng and adournyng of them, and alſo the lewde payntyng, gyldyng, and clothyng of Idolles and Images, and ſo to conclude the whole treatie.

Tertulli. Apollog. Cap. 39.

In Tertullians tyme, an hundreth and threeſcore yeres after Chriſt, Chriſtians hadde none other Temples but cõmon houſes, whyther they, for the moſt part, ſecretely reſorted. And ſo farre of was it, that they had before his time any goodly or gorgeous decked Temples, that lawes were made in *Antoninus Verus* and *Commodus* the Emperours tymes, that no Chriſtians ſhoulde dwell in houſes, come in publique bathes, or be ſene in ſtreates, or any where abroade, and that yf they were once accuſed to be Chriſtians, they ſhoulde by no meanes be

Euſe. lib. 5. Eccleſi. hiſt

ſuffred

ſuffred to eſcape. As was practiſed in a noble Senatour of Rome, who beyng accuſed of his owne bondeman and ſlaue, that he was a Chriſtian, coulde neyther by his defence and apollogie learnedly and eloquentlye wrytten and read publiquelye in the Senate, nor in reſpecte that he was a Citezin, nor for the dignitie of his order, nor for the byleneſſe and vnlawefulneſſe of his accuſer, beyng his owne ſlaue, by lykelyhood of malyce moued to forge lyes againſte his Lorde, nor for no other reſpecte or helpe, coulde be delyuered from death. So that Chriſtians were then dryuen to dwell in caues and dennes, ſo farre of was it, that they hadde any publique Temples, adourned and decked as they nowe be. Which is here rehearſed, to the confutation of thoſe impudent ſhameleſſe lyers, which repoꝛt ſuch glorious gloſed fables, of the Godlye and gorgeous Temples that Saint Peter, *Linus*, *Cletus*, and thoſe thirtie Byſhoppes theyr ſucceſſours hadde at Rome, vntyll the tyme of the Emperour Conſtantine, and whiche Sainct *Policarpe* ſhuld haue in Aſia, or *Irenens* in Fraunce, by ſuche lyes, contrary to all true Hyſtoryes, to maynteyne the ſuperfluous gyldyng and deckyng of Temples nowe a dayes, wherein they put almoſt the whole ſumme and pyth of our religion. But in thoſe tymes, the worlde was wonne to Chriſtendome, not by gorgeous, gylted, and paynted Temples of Chriſtians, whiche had ſcarſely houſes to dwell in: *Hieronimus.*

but by the Godlye, and as it were, golden myndes, and firme faith, of suche as in all aduersitie and persecution, professed the trueth of our religion. And after these tymes, in *Maximian* and *Constantius* the Emperours proclamation, the places where Christians resorted to publique prayer, were called conuenticles. And in *Galerius Maximinus* the Emperours Epistle, they are called *Oratories* and *Dominica*, to saye, places dedicate to the seruice of the Lorde. And here by the waye it is to be noted, that at that tyme, there were no Churches or Temples erected vnto any Saint, but to God onlye, as Saint Augustine also recordeth, saying: We buylde no Temples vnto our Martirs. And *Eusebius* hym selfe calleth Churches, Houses of prayer, and sheweth, that in Constantine the Emperours tyme, all men reioysed, seyng in stede of lowe Conuenticles, which tyrauntes hadde destroyed, hygh Temples to be buylded. Lo, vntyll the tyme of Constantine, by the space of aboue three hundreth yeres after our Sauiour Christ, when Christian religion was most pure, and in dede golden, Christians had but lowe and poore Conuenticles, and simple Oratories, yea caues vnder the grounde, called *Cryptæ*, where they for feare of persecution assembled secretely together. A figure wherof, remayneth in the baultes whiche yet are buylded vnder great Churches, to put vs in remembraunce of the olde state of the primitiue Churche before Constantine: Where as in

Euse. lib. 8. cap. 19. & lib. 9. cap. 9

De ciuitate lib. 8. cap. 1

Cryptæ.

Conſtantines tyme, and after hym, were buil-
ded great and goodly Temples for Chriſtians,
called *Baſilicæ*, eyther for that the Grekes vſed to call all great and goodlye places *Baſilicas*, or for that the hygh and euerlaſtyng kyng God, and our Sauiour Chryſte was ſerued in them. *Baſilicæ.*

But although Conſtantine, and other prynces, of good zeale to our religion, dyd ſumptuouſly decke and adourne Chriſtians Temples: yet dyd they dedicate at that tyme all Churches or Temples to God or our Sauiour Chriſt, and to no Saint, for that abuſe began long after, in Juſtinians tyme. And that gorgeouſneſſe then vſed, as it was borne with, as rylyng of a good zeale: ſo was it ſignified of the godlye learned, euen at that tyme, that ſuche coſte myght otherwyſe haue ben better beſtowed. *Nouell. conſtit. 3. et. 67*

Let Saint Hierome (although otherwyſe to great a lyker and alower of externall and outwardes thynges) be a proffe hereof, who hath theſe wordes in his Epiſtle to *Demetriades*: Let other (ſaith Sainct Hierome) buylde Churches, couer walles with tables of Marble, carry together houge pyllers, and gylde theyr toppes or heades, which do not feele or vnderſtande theyr precious deckyng and adournyng, let them decke the dores with yuory and ſiluer, and ſette the golden aulters with precious ſtones, I blame it not, let euery man abounde in his owne ſence, and better is it ſo to do, then carefully to kepe theyr riches layde vp in ſtore.

But thou haſt another waye appoynted thee, to clothe Chryſte in the poore, to viſite hym in the ſicke, feede hym in the hungry, lodge hym in thoſe who do lacke harbour, and ſpecially ſuch as be of the houſholde of fayth.

And the ſame Saint Hieronie, toucheth the ſame matter ſomewhat more freelye in his treatie of the lyfe of Clarkes to *Nepotian*, ſaying thus: Many buylde walles, and erect pyllers of Churches, the ſmothe marbles do glyſter, the rooffe ſhyneth with golde, the Aulter is ſet with precious ſtone: But of the Miniſters of Chriſte, there is no election or choyſe. Neyther let any man obiecte and alledge agaynſte me the ryche Temple that was in Jury, the Table, Candelſtickes, Incenſe, Shyppes, Platters, Cuppes, Worters, and other thynges, all of golde. Then were theſe thynges alowed of the Lorde, when the Prieſtes offered Sacrifices, and the bloud of beaſtes was accompted the redemption of ſinnes. Howbe it, all theſe thynges went before in figure, and they were written for vs, vpon whom the ende of the worlde is come. And nowe when that our Lorde beyng poore, hath dedicate the pouertie of his houſe, lette vs remember his croſſe, and we ſhall eſteeme ryches as myre or dounge. What do we maruell at that whiche Chryſte calleth wicked Mammon? whereto do we ſo hyghly eſteme and loue that, whiche Sainct Peter doth for a glorye teſtifie

that

that he hadde not. Hytherto Saincte Hierome.

Thus ye see howe Saint Hierome teacheth the sumptuousnes amongest the Jewes, to be a figure to signifie, and not an erample to followe: and that those outwarde thinges were suffred for a tyme, vntyll Chryste our Lorde came, who turned all those outwarde thynges into spirite, fayth, and trueth. And the same Saint Hierome vppon the seuenth Chapter of Jeremie saith: GOD commaunded both the Jewes at that tyme, and nowe vs who are placed in the Churche, that we haue no trust in the goodlynesse of buyldyng, and gylte roofes, and in walles couered with tables of marble, and saye: The Temple of the Lorde, the Temple of the Lorde, the Temple of the Lorde. For that is the Temple of the Lorde, wherein dwelleth true fayth, godly conuersation, and the companye of all vertues. And vppon the Prophete Agge, he describeth the true and ryght decking or ornamentes of the Temple, after this sorte: I (saith Saincte Hierome) do thynke the syluer wherewith the house of GOD is decked, to be the doctrine of the Scriptures, of the whiche it is spoken: The doctrine of the Lorde is a pure doctrine, syluer tryed in fyre, pourged from droſſe, purified seuen tymes. And I do take golde to be that, whiche remayneth in the hyd sense of the Saintes, and the secrete of the harte, and shyneth with the true lyght of God.

which is euident, that the Apostle also meant of the Saintes, that builde vpon the foundation of Christe, some syluer, some golde, some precious stones: that by the golde, the hydde sense: by syluer, godlye vtteraunce: by precious stones, workes which please God, myght be signified. With these metalles, the Church of our Sauiour is made more goodly and gorgeous, then was the Synagoge in olde tyme. With these lyuely stones, is the Churche and house of Christ buylded, and peace is geuen to it for euer. All these be Saint Hieromes sayinges. No more dyd the olde Godlye Bishops and Doctours of the Churche, alowe the outragious furniture of Temples and Churches, with plate, vesselles of golde, syluer, and precious vestures. Saint Chrysostome saith: In the ministery of the holy Sacramentes, there is no nede of golden vesselles, but of golden myndes. And Saint Ambrose saith: Christe sent his Apostles without golde, and gathered his Churche without golde. The Churche hath golde, not to kepe it, but to bestowe it on the necessities of the poore. The Sacramentes loke for no golde, neyther do they please God for the commendation of gold, which are not bought for golde. The adournyng and deckyng of the Sacramentes, is the redemption of captiues. Thus much Saint Ambrose.

2. Offi. capitulo. 28.

Saint Hierome commendeth *Exuperius* Bysshoppe of *Tolose*, that he caryed the Sacrament of the Lordes bodye in a wycker basshette, and

and the Sacrament of his bloud in a glasse, and so caste couetousnes out of the Churche. And *Bonifacius* Bysshop and martyr, as it is recorded in the decrees, testifieth, that in olde tyme the ministers vsed treene, and not golden vessels. And *Zepherinus* the. xxi. Bysshop of Rome, made a decree that they shoulde vse vessels of glasse. Lykewyse were the vestures vsed in the Churche in olde time very playne, and single, and nothyng costly. And *Rabanus* at large declareth, that this costly and manyfolde furniture of vestmentes of late vsed in the Churche, was set from the Jewishe vsage, and agreeth with Aarons apparalyng almoste altogether. For the mayntenaunce of the whiche, *Innocentius* the Pope pronounceth boldlye, that all the customes of the olde lawe be not abolyshed, that we myght in suche apparell, of Christians, the more wyllyngly become Jewishe. This is noted, not against Churches and Temples, which are most necessary, and ought to haue theyr due vse and honour, as is in an other Homyly, for theyr purpose declared, nor agaynst the conuenient cleanlynes and ornamentes therof: but against the sumptuousnes and abuses of Temples and Churches. For it is a Church or Temple also, that glistereth with no marble, shyneth with no golde, nor syluer, glytttereth with no pearles nor precious stones: but with plainnesse and frugalitie, signifieth no proude doctryne nor people, but humble, frugall, and nothyng estemyng earthly and outward thynges, but

Tit. de cons secrat. can. Tiburien.

Lib. 1. inst. Cap. 14.

but gloriously decked with inwarde ornamentes, according as the Prophete declareth, saying: The kinges doughter is altogether glorious inwardly.

Nowe concernyng outragious decking of Images and Idolles, with paynting, guyldyng, adournyng with precious vestures, pearle and stone, what is it els, but for the further prouocation and entisement to spirituall fornication, to decke spirituall harlottes most costly and wantonly: whiche the Idolatrous Churche vnderstandeth well ynough. For the beyng in dede not onlye an harlot (as the scriptures calleth her) but also a foule, fylthy, olde, wythered harlot (for she is in deede of auncient yeres) and vnderstandyng her lacke of naturall and true beautie, and great lothsomnes, whiche of her selfe she hath, doth (after the custome of suche harlottes) paynte her selfe, and decke and tyre her selfe with golde, pearle, stone, and al kynde of precious iewels, that she shynyng with the outwarde beautie and glory of them, may please the folyshe fantasie of fond louers, and so entise them to spirituall fornication with her: who, yf they sawe her (I wyll not say) naked, but in symple apparell, woulde abhorre her as the foulest and fylthyest harlot that euer was seene: According as appeareth by the description of the garnishing of the great strompet of all strompettes, the mother of whoredome, set forth by Sainct Iohn in his reuelation, who by her glory, prouoked

Apo. 17. 18.

noked the Pꝛynces of the earth to committe whoꝛedome with her. whereas on the contrarye part, the true Churche of GOD, as a chaſt matrone, eſpouſed (as the ſcripture teacheth) to one huſbande, our Sauiour Jeſus Chryſt, whom alone, ſhe is content onlye to pleaſe and ſerue, and loketh not to delite the eyes oꝛ phantaſies of any other ſtraunge louers, oꝛ wooers: is content with her naturall oꝛnamentes, not doubtyng, by ſuche ſincere ſimplicitie, beſt to pleaſe him, whiche can well ſkill of the difference betwene a paynted bylage, and true naturall beautie. And concernyng ſuche gloꝛyous gyldyng and deckyng of Images, both Gods woꝛde wꝛytten in the .x. Chapter of the Pꝛophete Hierome, and Sainct Hieromes commentaries vppon the ſame, are moſt woꝛthy to be noted. Fyꝛſt the woꝛdes of the ſcriptures be theſe: The woꝛkeman with his axe hewed the tymber out of the wood, with the woꝛke of his handes, he decked it with golde and ſyluer, he ioyned it with nayles and pynnes, and the ſtroke of an hammer, that it myght holde together. They be made ſmoth as the Pꝛalme, and they can not ſpeake: yf they bee boꝛne, they remoue, foꝛ they can not go. Feare ye them not, foꝛ they can neyther do euill noꝛ good. Thus ſayeth the Pꝛophete. Vppon which tert, Sainct Hierome hath theſe woꝛdes: This is the deſcription of Idolles, whiche the Gentyles woꝛſhippe, theyꝛ matter is vyle and coꝛruptible. And wheras the artificer is moꝛtall Jere. 10.

moztall, the thinges he maketh muſt nedes be coꝛruptible, he decketh it with ſiluer and golde, that with the glitteryng oꝛ ſhynyng of both metalles, he may deceaue the ſymple. whyche errour in dede hath paſſed ouer from the Gentyles, that we ſhoulde iudge religion to ſtande in ryches. And by and by after he ſayeth: They haue the beautie of metalles, and bee beautified by the arte of paynting, but good oꝛ pꝛofyt, is there none in them. And ſhoꝛtly after agayne: They make great pꝛomyſes, and deuiſe an Image of bayne woꝛſhipping of their owne phantaſies, they make great bꝛagges, to deceaue euery ſymple body, they dull and amaſe the vnderſtandyng of the vnlearned, as it were with golden ſenſes, and eloquence, ſhynyng with the bꝛyghtnes of ſyluer. And of theyꝛ owne deuyſers and maſters, are theſe Images aduaunced and magnified, in the whyche is no vtilitie noꝛ pꝛofyte at all, and the woꝛſhyppyng of the whyche, pꝛoperly pertayneth to the Gentyles and Heathen, and ſuche as knowe not God.

Thus farre of Saint Hieromes woꝛdes, wheꝛvpon you may note aſwell his iudgment of Images themſelues, as alſo of the paynting, gyldyng, and deckyng of them: that it is an errour whyche came from the Gentyles, that it perſwadeth religion to remayne in ryches, that it amaſeth and deceaueth the ſimple and vnlearned, with golden ſenſes and ſyluer ſhynyng eloquence, and that it appertayneth

pꝛoperly

properly to the Gentyles and Heathens, and such as knowe not God. Wherfore the hauing, payntyng, gyldyng, and deckyng of Images, by Saint Hieromes iudgement, is erronious, leducyng and bringing into errour (specially the simple and vnlearned) heathenishe, and voyde of the knowledge of God.

Surely the Prophete Daniell in the. xi. Chapter declareth suche sumptuous deckyng of Images with golde, syluer, and precious stones, to be a token of Antichristes kingdome, who, (as the Prophete foresheweth) shall worshyp God with suche gorgeous thinges. Nowe vsually such outragious adorning and decking of Images, hath rysen and ben mayntayned, eyther of offeringes prouoked by superstition, and geuen in Idolatry, or of spoyles, robberies, vsurie, or goodes otherwyse vniustlye gotten, whereof wycked men haue geuen part to the Images or Saintes, (as they call them) that they might be pardoned of the whole: as of diuers wrytynges, and olde monumentes, concerning the cause and ende of certayne great giftes, may well appeare. And in dede suche money so wickedly gotten, is moste mete to be put to so wicked an vse. And that whiche they take to be amendes for the whole before God, is more abominable in his syght, then both the wicked getting, and the more wycked spending of all the rest. For howe the Lorde alloweth suche giftes, he declareth euidently in the Prophete Esay saying: I (sayeth the Lorde,) do Esay. 61

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loue iudgement, and I hate spoyle and rauenie offered in sacrifice: whiche the very Gentyles vnderstode. For Plato sheweth, that such men as suppose that GOD doth pardon wicked men, yf they geue part of theyr spoyles and rauyne to him, take him to bee lyke a dogge, that woulde be entreated and hyred with part of the praye, to suffer the wolues to werry the sheepe. And in case the goodes wherewith Images be decked, were iustly gotten, yet is it extreme madnesse, so folyshely, and wyckedly to bestowe goodes purchased by wysedome and trueth. Of suche leawdnes *Lactantius* wryteth thus: Men do in vayne decke Images of the goddes with golde, yuery and precious stone, as though they coulde take any pleasure of these thinges. For what vse haue they of precious gystes, whiche vnderstande not, feele nothyng: euen the same that dead men haue. For with like reason do they bury dead bodyes, farced with spyces and odours, and clothed with precious vestures, and decke Images, whiche neyther felte or knewe when they were made, nor vnderstande when they be honoured, for they gette no sense and vnderstandyng by theyr consecration. Thus farre *Lactantius*, and muche more, to longe heare to rehearse, declaryng that as lyttle gyrles playe with lyttle puppettes, so be these decked Images greate puppettes for olde fooles to playe with. And that we may knowe what, not only men of our religion, but Ethnickes also, iudge

Dialogo. de legibus. &c.

Lib. 2. inſti. cap. 4

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of suche decking of dead Images, it is not vnprofitable to heare what *Seneca* a wyse and excellent learned Senatour of Rome and philosopher sayeth, concernyng the folyshnes of auncient and graue men, vsed in his tyme in worshyppyng and decking of Images: we (sayeth *Seneca*) bee not twyse chyldren, (as the common saying is) but alwayes chyldren, but this is the difference, that we beyng elder play the chyldren. And in these playes they bryng in before, greate and well decked puppettes (for so he calleth Images) oyntmentes, incense and odours. To these puppettes they offer vp sacrifice, whiche haue a mouth, but not the vse of teeth. Vpon these they put attyryng, and precious apparell, whiche haue no vse of clothes. To these they geue golde and syluer, whiche they who receaue it, (meanyng the Images) lacke, alwell as they that haue geuen it from them. And *Seneca* muche commendeth *Dionisius* kyng of Sicile, for his merye robbyng of suche decked and iewelled puppettes. But you wyll alke, what doth this appertayne to our Images, whiche is wrytten agaynst the Idolles of the Gentyles? All together surely. For what vse or pleasure haue our Images of theyr decking and precious ornamentes? Vnd our Images vnderstande when they were made? or knowe when they bee so trymmed and decked? Be not these thinges bestowed vppon them, as muche in vayne, as vppon dead menne whiche haue

haue no sence: wherefore it followeth, that there is like foolyshnesse and lewdenesse in deckyng of our Images, as great puppettes for olde fooles, lyke chyldren, to play the wycked play of Idolatry before, as was amongest the Ethnikes and Gentyles. Our Churches stand full of such great puppettes, wonderously decked and adourned, Garlandes and Coronettes be set on theyr heades, precious pearles hangyng about theyr neckes, theyr fyngers shyne with rynges, set with precious stones, theyr dead and stylle bodyes, are clothed with garmentes stylle with golde. You woulde beleue that the Images of our men Sainctes, were some Prynces of Perlie lande, with theyr proude apparell, and the Idols of our women Sainctes, were nyce and well trimmed harlottes, temptyng theyr paramours to wantonnesse: whereby the Sainctes of God are not honoured, but most dishonoured, and theyr godlynes, sobernes, chastitie, contempte of ryches, and of the vanitie of the worlde, defaced and brought in doubt, by suche monstruous deckyng, moste differyng from theyr sober and godlye lyues. And because the whole Pageaunt must throughly bee playde, it is not enough thus to decke Idolles, but at the last, come in the Priestes them selues, lykewyse decked with golde and pearle, that they may be meete seruauntes for suche lordes, and ladies, and fytte worshyppers of suche goddes and goddesses. And with a solempne pace, they

passe

paſſe forth before theſe golden puppettes, and downe to the grounde on theyr marybones before theſe honorable Idols, and then riſing vp agayne, offer vp odours & incenſe vnto them, to geue the people an example of double Idolatry, by worſhyppyng not only the Idoll, but the golde alſo, and ryches wherwith it is garnyſhed. Which thynges, the moſte part of our olde martirs rather then they woulde do, or once kneele, or offer vp one crombe of incenſe before an Image, ſuffered moſt cruell and terrible deathes, as the hyſtories of them at large do declare. And here agayne theyr allegation out of Gregorye the firſt and Damaſſen, that Images be the lay mens bookes, and that picture is the ſcripture of ydiotes and ſimple perſons, is worthy to be conſidered. For as it hath ben touched in diuers places before, howe they be bookes teachyng nothyng but lyes, as by Sainct Paule in the firſte Chapter to the Romaynes euidently appeareth, of the Images of God: So what maner of bookes and ſcripture theſe paynted and gylt Images of Saintes be vnto the common people, note well I praye you. For after that our preachers ſhall haue inſtructed and exhorted the people to the folowyng of the vertues of the Saintes, as contempt of this worlde, pouertie, ſobernes, chaſtitie, and ſuche lyke vertues, whiche vndoubtedly were in the Saintes: Thynke you allone as they turne theyr faces from the preacher, and loke vpon the grauen bookes & paynted

Greg Epiſt ad Serenū. Maſſi. Damaſſ. de fide ortho. li. 4 ca. 17.

ted scripture of the glorious gylt Images and Idolles, all shynyng and glytteryng with metall and stone, and couered with precious vestures, or els with *Chæreas* in Terence, beholde a paynted table, wherein is set fooryth by the art of the paynter, an Image with a nyce & wanton apparell and countenaunce, more lyke to *Venus* or *Flora*, then Mary Magdalene, or yf lyke to Mary Magdalene, it is when she played the harlot, rather then when she wept for her synnes. When I saye, they turne about from the preacher, to these bokes and scoolemasters and paynted scriptures: shall they not fynde them lying bookes: teachyng other maner of lessons, of esteemyng of ryches, of pryde, and vanitie in apparell, of nyceneſſe and wantonneſſe, and peraduenture of whordome, as *Chæreas* of lyke pictures was taught. And in Lucian, one learned of *Venus Guidia* a lesson, to abominable here to be remembred. Be not these thynke you pretie bookes and scriptures for simple people, and specially for wyues and younge maydens to loke in, reade on, and learne such lessons of: what wyll they thynke eyther of the preacher, who taught them contrary lessons of the Saintes, and therefore by these caruen Doctours are charged with a lye, or of the Sainctes them selues, yf they beleue these grauen bookes and paynted scriptures of them, who make the Saintes nowe raignyng in heauen with God, to theyr great dishonor, scoolemasters of such vanitie, which they

they in theyr lyfe tyme moste abhorred? For what lessons of contempt of ryches and vanitie of this worlde, can such bookes, so besmeared with golde, sette with stone, couered with sylkes, teache? what lessons of soberneſſe and chastitie, can our women learne of these pictured scriptures, with theyr nyce apparell and wanton lookes? But awaye for shame with these coloured clokes of Idolatry, of the bokes and scriptures of Images and pictures, to teache ydiotes, nay to make ydiotes and starke fooles and beastes of Christians. Do men I pray you, when they haue the same bookes at home with them, runne on pilgrimage to sette lyke bokes at Rome, Compostella, or Hierusalem, to be taught by them? when they haue the lyke to learne of at home? Do men reuerence some bookes, and despyse and sette lyght by other of the same sorte? Do men kneele before theyr bookes, lyght candels at none tyme, burne incense, offer vp gold & syluer, and other gyftes to theyr bokes? Do men eyther fayne or beleue miracles to be wrought by their bokes? I am sure that the new Testament of our Sauiour Jesus Christe, conteynyng the worde of lyfe, is a more lyuely, expresse and true Image of our Sauiour, then all carued, grauen, molten, and paynted Images in the worlde be, and yet none of all these thynges be done to that booke or Scripture of the Gospell of our Sauiour, whiche be done to Images and pictures, the bookes and Scriptures of lay men

and ydiotes, as they call them. Wherefore call them what they lyste, it is moste euident by their dedes, that they make of them none other bookes nor scriptures, then suche as teache most fylthy and horrible Idolatry, as the vses of such bookes dayly proue by continuall practysyng of the same. O bookes and scriptures, in the which the deuelyshe scoolemaster Sathan, hath penned the lewde lessons of wicked Idolatrye, for his dastardlye disciples and scollers to beholde, reade, and learne, to Goddes most hygh dishonour, and theyr most horrible dampnation. Haue not we ben much bounde thinke you, to those which should haue taught vs the trueth out of Gods booke and his holye Scripture, that they haue shut vp that booke and Scripture from vs, and none of vs so bold as once to open it, or reade on it: and in steade therof, to spreade vs abroade these goodly carued and gilted bookes and painted scriptures, to teache vs such good and godly lessons? Haue not they done well, after they ceassed to stande in pulpyttes themselues, and to teache the people committed to theyr instruction, kepyng sylence of Gods worde, and become dombe dogges (as the Prophete calleth them) to sette vp in theyr steade, on euery pyller and cornet of the Churche, suche goodlye doctours, as dombe, but more wicked then them selues be? We nede not to complayne of the lacke of one dombe Parson, hauyng so many dombe deuelyshe vicars (I meane these Idols and payn-

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ted puppettes) to teache in theyr steade. Howe in the meane season, whyleste the domme and dead Idolles stande thus decked and clothed, contrary to Gods lawe and commaundement, the poore Christian people, the lyuely Images of God, commended to vs to tenderlye by our Sauiour Christ, as moste deare to hym, stande naked, shyuerying for colde, and theyr teeth chatteryng in theyr heades, and no man couereth them, are pyned with hunger & thyrst, and no man geueth them a penye to refreshe them: where as poundes be redy at all tymes (contrary to Gods worde and will) to decke and trymme dead stockes and stones, whiche neyther feele colde, hunger, ne thyrst.

Clemens hath a notable sentence concernyng this matter, saying thus: That Serpent the deuyll doth by the mouth of certayne men, vttter these wordes: We for the honour of the inuisible God, do worshyp visible Images, whyche doubtlesse is moste false. For yf you wyll truely honour the Image of God, you shoulde by doing well to man, honour the true Image of God in hym. For the Image of God is in euery man. But the lyuenesse of God is not in euery one, but in those only which haue a godlye harte and pure mynde. If you wyll therefore truelye honour the Image of God, we do declare to you the trueth, that ye do well to man, who is made after the Image of God, that you geue honour and reuerence to hym, & refreshe the hungry with meate, the thirstye

Lib. 5. ad Iacobum domini.

with drynke, the naked with clothes, the sicke with attendaunce, the straunger harbourlesse with lodgyng, the prysoners with necessaries, and this shalbe accompted as truely bestowed vpon God. And these thynges are so directly appertenyng to Gods honour, that whosoeuer doth not this, shall seme to haue reproched and done vylany to the Image of God. For what honour of God is this, to runne to Images of stocke and stone, and to honour dayne and dead figures as God, and to despyse man in whom is the true Image of God? And by and by after he saith: vnderstande ye therfore that this is the suggestion of the serpent Sathan, lurkyng within you, which perswadeth you that you are godly, when you honour insensible and dead Images, and that you be not vngodly, when you hurt or leaue vnsuccoured the liuely and reasonable creatures. All these be the wordes of Clemens.

Note I praye you, howe this moste auncient & learned doctour, within one hundreth yeres of our Sauiour Christes tyme, moste playnly teacheth, that no seruice of God, or religion acceptable to hym, can be in honorying of dead Images: but in succourying of the poore, the liuely Images of GOD, according to Saint James, who saith: This is the pure and true religion before God the father, to succour fatherlesse and motherlesse children & wydowes in theyr affliction, and to kepe hymselfe vndefyled from this worlde. True religion thay

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and pleasyng of God, standeth not in makyng, settyng vp, paintyng, gyldyng, clothyng, and deckyng of dombe and dead Images (which be but great puppettes and mammentes for olde fooles in dotage and wicked Idolatry, to dally and play with) nor in killing of them, cappyng, kneelyng, offeryng to them, in sensing of them, settyng vp of candels, hangyng vp of legges, armes, or whole bodyes of wax before them, or prayeng and callyng of them or of Saintes, thynges belongyng onlye to God to geue. But all these thynges be vayne, and abominable, and moste dampnable before God. Wherefore all suche do not only bestowe theyr money and labour in vayne, but with theyr prayers and coste, purchase to them selues Goddes wrath and vtter indignation, euerlastyng dampnation both of body and soule. For ye haue harde it euidentlye proued in these homelyes, & gaynste Idolatry, by Gods worde, the Doctours of the Churche, Ecclesiasticall Hystories, reason, and experience, that Images haue ben and be worshypped, and so Idolatry committed to them, by infinite multitudes, to the greate offence of Gods maiestie, and daunger of infinite soules, and that Idolatry can not possibly be seperated from Images set vp in Churches and Temples, gylded and decked gorgeouslye, and that therefore our Images be in dede very Idols, and so all the prohibitions, lawes, curses, threatnyngs of horrible plagues,

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plagues, as well temporall as eternall, conteyned in the holy Scripture, concernyng Idols, and the makers, mayntenyers, and worshyppers of them, apperteyne also to our Images set vp in Churches and Temples, to the makers, maintenyers, and worshyppers of them. And all those names of abomination, wherby Gods worde in the holy Scriptures geueth to the Idols of the Gentyles, apperteyne to our Images, beyng Idolles lyke to them, and hauyng lyke Idolatrye committed vnto them. And Gods owne mouth in the holye Scriptures, calleth them vanities, lyes, deceiptes, vnclenlynesse, filthynesse, dounge, mischiefe, and abomination before the Lorde: wherfore, Gods horrible wrath, and our moste dreadfull daunger, can not be auoyded, without the destruction and vtter abolishyng of all such Images and Idols, out of the Church and Temple of God, which to accomplyshe, God put in the myndes of all Christian Princes. And in the meane tyme, let vs take hede and be wyse, O ye beloued of the Lorde, and lette vs haue no straunge gods, but one onlye God, who made vs when we were nothyng, the father of our Lorde Iesus Christ, who redeemed vs when we were lost, and with his holy spirite (who doth sanctifie vs. For this is lyfe euerlastyng, to know hym to be the only true God, and Iesus Christ, whō he hath sent. Let vs honor & worshyp for religion sake none but hym, & he wyll vs worshyp and honor, as he wyl himselfe, and

Ioh. 17.

hath

hath declared by his worde, that he wylbe honoured and worshipped not in, nor by Images or Idolles, whiche he hath most straytely forbydden, neyther in kneelyng, lyghtyng of candels, burnyng of incense, offryng vp of gyftes vnto Images and Idolles, to beleue that we shall please him, for all these be abomination before GOD: but let vs honour and worship God in spirite and trueth, fearyng and louyng him aboue all thinges, trustyng in him onely, callyng vppon him, and prayeng to him onely, prayseng and laudyng of him onely, and all other in him, and for him. For suche worshippers doth our heauenly father loue, who is the moste pureste spirite and therefore wylbe worshipped in spirite and trueth. And suche worshippers were Abraham, Moses, Dauid, Helyas, Peter, Paule, John, and all other the holy Patriarches, Prophetes, Apostles, Martyres, and all true Sainctes of God: who all, as the true frendes of GOD, were enemyes and destroyers of Images & Idolles, as the enemyes of God, and his true religion. wherefore take heede and be wyse, O ye beloued of the Lorde, and that whiche others, contrary to Goddes worde, bestowe wickedly, and to their dampnation, vpon dead stockes and stones, (no Images but enemies of God and his Sainctes) that bestowe ye, as the faythfull seruauntes of God, according to Goddes worde, mercifully vppon poore men and women, fatherlesse children, widowes, sicke persons, straungers, pryoners, and

John. 4.

and ſuch others, that be in any neceſſitie, that ye may at that great day of the Lord, heare that moſt bleſſed and comfortable ſaying of our Sauiour Chryſt: come ye bleſſed into the kyngdome of my father, prepared for you before the beginning of the worlde. For I was hungry, and ye gaue me meate: thirſtie, and ye gaue me drinke: naked, and ye clothed me: harbourleſſe, and ye lodged me: in priſon, and ye viſited me: ſicke, and ye comforted me: for whatſoeuer ye haue done for the poore and nedie in my name, and for my ſake, that haue ye done for me. To the whiche his heauenly kingdome, God the father of mercies bryng vs, for Jeſus Chriſtes ſake our onely Sauiour, mediatour, and aduocate: to whom, with the holy ghoſt, one immortall, inuiſible, and moſt glorious God, be all honour and thankes geuyng, and glory, world without ende. Amen.

IT is a common custome vsed of all men, when they intende to haue their frendes or neyghbours to come to their houses, to eate or drinke with them, or to haue any solempne assembly, to treate & talke of any matter, thei wyl haue their houses whiche they kepe, in continuall reparations, to bee cleane and fine, least they shoulde bee counted sluttishe, or little to regarde their frendes and neighbours: Howe much more then ought the house of GOD, whiche we commonly call the Church, to be sufficiently repayred in al places, and to be honorably adourned and garnished, and to be kept cleane and sweete, to the comfort of the people that shall resort thereto?

It appeareth in the holy scripture, howe Gods house, whiche was called his holy Temple, and was the mother Churche of all Jury, fell sometymes into decaye, and was oftentymes prophaned, and defyled through the negligence and vngodlynes of suche as had charge thereof. But when godly kynges and gouer-

gouernours were in place, then commaundement was geuen forthwith, that the Churche and Temple of God should be repayred, and the deuotion of the people to be gathered, for the
4. Re. 12. reparation of the same. We reade in the fourth booke of the kinges, howe that kyng Joas beyng a godly Prince, gaue commaundement to the Priestes, to conuert certayne offeringes of the people, towards the reparation and amendement of Gods Temple.

4. Re. 22. Lyke commaundement, gaue that most godly kyng Josias, concerning the reparation and reedification of Gods Temple, whiche in his time he founde in fore decay. It hath pleased almightie God, that these hystories touchyng the reedifiyng and repayryng of his holy Temple, shoulde be wrytten at large, to thende we should be taught therby. First, that GOD is well pleased, that his people shoulde haue a conuenient place to resort vnto, and to come together, to prayse and magnifie Goddes holy name. And secondly, he is highly pleased with all those whiche diligently and zeloully, go about to amende and restore suche places, as are appoynted for the congregation of Gods people to resort vnto, and wherein they humbly and toyntly render thankes to GOD for his benefites, and with one hart and voyce, prayse his holy name. Thyrdly, God was fore displeased with his people, because they buylded, decked, and trymmed vp theyr owne houses, and suffred Gods house to be in ruine and

decay,

decay, to lie vnconely and fulsomly. Wherefore God was sore greeued with them, and plaged them, as appeareth in the Prophete Haggeus. Thus sayeth the Lorde: Is it time for you to dwell in your seeled houses, and the Lordes house not regarded? Ye haue sowed muche, and gathered in but lytle, your meate and your clothes haue neyther fylled you, nor made you warme, and he that had his wages, put it in a bottomlesse purse. By these plagues whiche God layde vppon his people for neglectyng of his Temple, it may euidentlye appeare, that GOD wyll haue his Temple, his Churche, the place where his congregation shall resort to magnifie him, well edified, well repayred, and well mayntayned. Some, neyther regardyng godlynes, nor the place of godly exercise, wyll say: The Temple in the olde lawe, was commaunded to be buylt and repayred by God hym selfe, because it had great promyses annexed vnto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his Church. To this may be easely answered. First, that our Churches are not destitute of promyses, forasmuche as our Sauiour Christ sayeth: where two or three are gathered in my name, there am I in the myddes amonge them. If great number therefore commyng to Churche together in the name of Christ, haue there, that is to say in the Church, their God and Sauiour Christ Jesus, presentlye amonge the congregation of his faythfull people, Hagge. 1

people, by his grace, by his fauoure and godly assistence, accordyng to his moste assured and comfortable promyses. Why than ought not Christian people, to buylde them Temples and Churches, hauyng as great promyses of the presence of GOD, as euer had Salomon for the materiall Temple whiche he dyd buylde. As touchyng the other poynt, that Salomons Temple was a fygure of Christ: we knowe that nowe in the tyme of the cleare lyght of Christ Jesus the sonne of God, all shadowes, figures, and significations are vtterly gone, all vayne and vnprofitable ceremonyes, both Jewyshe and heathenishe, fullye abolyshed. And therefore our Churches are not set vp for fygures and significations of Messias and Christe to come, but for other godlye and necessary purposes. That is to say, that lyke as euery man hath his owne house to abyde in, to refreshe him selfe in, to rest in, with such lyke commodities: so almightie GOD wyll haue his house and pallace, whyther the holie paryshe and congregation shall resort, which is called the Churche and Temple of God, for that the Churche, whiche is the companye of Goddes people, doth there assemble and come togeher to serue him. Not meanyng hereby, that the Lorde whom the heauen of heauens is not hable to holde or compryse, doth dwell in the Churche of lime and stone, made with mans handes, as wholly and onely conteyned there within, and no where els, for so he ne-

uer dwelt in Salomons Temple. Moreouer the Churche or Temple is counted and called holye, yet not of it selfe, but because Goddes people resorting therevnto, are holy, and exercise them selues in holy and heauenly thinges. And to the intent ye may vnderstande further, why Churches were buylt amonge Christian people, this was the greatest consideration: that GOD myght haue his place, and that God myght haue his tyme, duely to be honoured and serued of the whole multitude in the paryshe. Fyrst, there to heare and learne the blessed worde and wyll of the euerlastynge GOD. Secondly, that there the blessed Sacramentes whiche our Lorde and Sauioure Christ Jesus hath ordayned and appoynted, should be duely, reuerently, and honorably ministred. Thyrdly, that there the whole multitude of Goddes people in the paryshe, shoulde with one voyce and hart, call vpon the name of GOD, magnifie and prayse the name of GOD, render earnest and hartie thankes to our heauenly father, for his heape of benefites, dayly and plentifully powred vppon vs, not forgetting to bestowe our almes vppon Goddes pouertie, to thintent GOD maye blesse vs the more rychely. Thus ye may well perceaue and vnderstande, wherfore Churches were buylt and set vp amongst Christian people, and dedicated, and appoynted to these godlye vses, and vtterly exempted from all fylthy, prophane, and worldly vses. Wherefore

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all they that haue lyttle mynde or deuotion, to repayre and buylde Gods Temple, are to be counted people of muche vngodlynesse, spurnyng agaynst good order in Christes Church, despising the true honour of God, with euyll example offending, and hindering theyr neighbours, otherwyse well and godlye disposed. The worlde thinketh but a tryfle, to see theyr Churche in ruine and decay. But who so doth not laye to theyr helpyng handes, they sinne agaynst God, and his holy congregation. For if it had not ben sinne to neglecte and passe litle vppon the reedifiyng and buyldyng vp again of his Temple: God woulde not haue ben so muche greeued, and so soone haue plaged his people, because they buylded and decked their owne houses so gorgeously, and despised the house of God theyr Lorde. It is sinne and shame to see so many Churches, so ruinous, and so fouly decayed, almost in euery corner. If a mans priuate house wherin he dwelleth, be decayde, he wyll neuer cease, tyll it be restored vp agayne. Yea, if his barne where he kepeth his corne be out of reparations: what diligence vseth he to make it in perfect state again? If his stable for his Horse, yea, the stye for his Swyne, be not able to holde out water and wynde: howe carefull is he to do cost theron? And shall we be so myndefull of our common base houses, deputed to so lowe occupying? and be forgetfull towarde that house of God, wherein be ministred the wordes of our

eternall

eternall saluation, wherein be entreated the Sacramentes and misteries of our redemption: The fountayne of our regeneration is there presented to vs, the partakyng of the body and bloud of our Sauiour Christe, is there offered vnto vs: And shall we not esteme the place where so heauenly thynges be handeled? wherfore, yf ye haue any reuerence to the seruice of God, yf ye haue any common honestie, yf ye haue any conscience in kepyng of necessary and godly ordinaunces, kepe your Churches in good repayre, whereby ye shall not onlye please God, and deserue his manyfolde blessynges, but also deserue the good report of all godly people.

The seconde poynt, which appertayneth to the mayntenaunce of Gods house, is, to haue it well adourned, and comely and cleane kept, whiche thynges maye be the more easely performed, when the Churche is well repayred. For like as men are well refreshed and comforted, when they fynde theyr houses hauyng all thynges in good order, and all corners cleane and swete: So when Gods house the Church is well adourned, with places conuenient to sit in, with the Pulpit for the preacher, with the Lordes Table for the ministration of his holy Supper, with the font to Christen in, and also is kepte cleane, comely, and swetely, the people is the more desirous and the more comforted to resort thyther, and to tarry there the whole tyme appointed them, with what

earnestnes, with what vehement zeale, dyd
Math. 5. our Sauiour Christe driue the byers and sel-
lers out of the Temple of GOD, and hurled
downe the tables of the chaungers of money,
and the seates of the doue sellers, and coulde
not abyde that any man shoulde carry a vessell
through the Temple? He tolde them that they
had made his fathers house a denne of theues,
partly through theyr superstition, hypocrisie,
false worshyp, false doctrine and insatiable co-
uetousnes, and partlye through contempte,
abusyng that place with walkyng and tal-
kyng, with worldelye matters, without all
feare of God, and due reuerence to that place.
What dennes of thieues the Churches of Eng-
lande haue ben made by the blasphemous by-
ing and sellyng the moste precious body and
bloud of Christe in the Masse, as the worlde
was made to beleue, at diriges, at monthes
myndes, in trentalles, in Abbeyes and Chaun-
teryes, beside other horrible abuses (Gods
holy name be blessed for euer) we nowe see and
vnderstande. All these abominations, they
that supplye the rowme of Christe, haue clen-
sed and purged the Churches of Englande of,
takyng awaye all suche fulsomnes and fylthy-
nes, as through blynde deuotion and igno-
raunce hath crept into the Churche this ma-
nye hundreth yeres. Wherefore, O ye good
Christian people, ye dearely beloued in Christe
Jesu, ye that glory not in worldly and vayne
religion, in phantasticall adournyng and dec-
kyng

kyng, but reioyce in harte, to see the glory of God truely set foorth, and the Churches restored to theyr auncient & godly vse, render your moste hartie thankes to the goodnesse of almyghtie God, who hath in our dayes styrred vp the hartes, not only of his Godly preachers and ministers, but also of his faythfull and moste Christian magistrates and gouernours, to bryng such godly thynges to passe. And forasmuche as your Churches are scoured and swepte from the synnefull and superstitious fylthynesse wherewith they were defyled and disfigured: Do ye your partes, good people, to kepe your Churches comelye and cleane, suffer them not to be defyled with rayne and weather, with dongue of doues, and owles, stares, and choughes, and other fylthynesse, as it is foule and lamentable to beholde in many places of this countrey. It is the house of prayer, not the house of talkyng, of walkyng, of brawlyng, of minstrelsie, of hawkes, of dogges. Prouoke not the displeasure and plagues of GOD, for dispylyng and abusyng his holy house, as the wicked Iewes dyd. But haue GOD in your harte, be obedient to his blessed wyll, bynde your selues euery man and woman, to theyr power, towarde the reparations and cleane kepyng of your Churche, to the intent ye maye be partakers of Gods manyfolde blessynges, and that ye maye the better bee encouraged to resorte to your parysshe Churche, there to learne your dueties

towarde God and your neighbour, there to be present and partakers of Christes holy Sacramentes, there to render thankes to your heauenlye father for the manyfolde benefites whiche he dayly powreth vpon you, there to praye together, and to call vppon Gods holye name, whiche be blessed, worlde without ende.

AN HOMYLY OF GOOD wo[r]kes. And fyrſt of Faſtyng.

THE lyfe whiche we lyue in this wo[r]lde, (good Chriſtian people) is of the free benefite of GOD lent vs, yet not to vſe it at our pleaſure, after our owne fleſhelye wyll: But to trade ouer the ſame, in thoſe wo[r]kes whiche are beſeemyng them that are become newe creatures in Chriſte. Theſe wo[r]kes the Apoſtle calleth good wo[r]kes, ſaying: We are Gods wo[r]kmanſhip created in Chriſt Jeſu to good wo[r]kes, which God hath o[r]deyned that we ſhoulde walke in them. And yet his meanyng is not by theſe wo[r]des, to induce vs to haue any affiaunce o[r] to put any confidence in our wo[r]kes, as by the merite and deſeruyng of them, to purchaſe to our ſelues and others, remiſſion of ſynne, and ſo conſequently euerlaſtyng lyfe, fo[r] that were mere blaſphemy agaynſt Gods mercy, and great derogation to the bloud ſheding of our Sauiour Jeſus Chryſte. Fo[r] it is of the free grace and mercy of God, by the mediation of the bloud of his ſonne Jeſus Chriſt, without merite o[r] deſer-

Ephes. 2

seruyng on our parte, that our synnes are forgeuen vs, that we are reconciled and brought agayne into his fauour, and are made heyres of his heauenly kyngdome. Grace (saith S. Augustine) belongeth to God, who doth call vs, and than hath he good workes, whosoeuer receiued grace. Good workes then bryng not foorth grace: but are brought foorth by grace. The whele (saith he) turneth rounde, not to the ende that it may be made rounde: but because it is fyrste made rounde, therefore it turneth rounde. So, no man doth good workes, to receiue grace by his good workes: but because he hath fyrste receiued grace, therefore consequently he doth good workes. And in another place he saith: Good workes go not before in hym, which shall afterwarde be iustified, but good workes do folowe after when a man is fyrst iustified. Saint Paule therfore teacheth, that we must do good workes for dyuers respectes. Fyrst, to shewe our selues obedient chyldren vnto our heauenly father, who hath ordeyned them, that we shoulde walke in them. Secondly, for that they are good declarations and testimonies of our iustification. Thyrdly, that others seyng our good workes, may the rather by them be styrred vp and excited to glorifie our father which is in heauen. Let vs not therefore be slacke to do good workes, seyng it is the wyll of God, that we should walke in them, assuring our selues that at the last daye, euery man shall receiue of God for his

Aug. de diuer. questi. ad simplic. li. 1. que. 28

Aug. de fide et operibus. cap. 4.

his labour done in true fayth, a greater reward then his workes haue deserued.

And because somewhat shall nowe be spoken of one particuler good worke, whose commendation is both in the lawe, and in the Gospell: thus muche is sayde in the begynnyng generally of al good workes. Fyrst, to remoue out of the way of the simple and vnlearned, this daungerous stumblyng blocke, that any man shoulde go about to purchase or bye heauen with his workes. Secondly, to take away (so nygh as may be) from enuious myndes, and slaunderous tongues, all iust occasion of slaunderous speakyng, as though good workes were reiected. This good worke which nowe shalbe intreated of, is fastyng, whiche is founde in the scriptures to be of two sortes. The one outwarde, parteynyng to the bodye, the other inwarde, in the harte and mynde. This outwarde faste, is an abstinence from meate, drynke, and all naturall foode, yea from all delicious pleasures and delectations worldly. When this outwarde fast perteyneth to one particuler man, or to a fewe, and not to the whole number of the people, for causes whiche hereafter shalbe declared, then it is called a priuate faste: But when the whole multitude of men, women, and chyldren, in a townesship or Citie, yea though a whole countrey do fast, it is called a publique fast. Suche was that fast whiche the whole multitude of the chyldren of Israell were commaunded to

kepe the tenth day of the seuenth moneth, because almightie God appoynted that day to be a clensyng day, a day of an atonement, a tyme of reconciliation, a daye wherein the people were clensed from theyr sinnes. The order and maner how it was done, is written in the .xvi.
Leui. 16. and .xxiii. Chapter of Leuiticus. That day the
and. 23. people did lament, mourne, wepe, and bewaile their former sinnes. And whosoeuer vpon that day dyd not humble his soule, bewaylyng his sinnes, as is sayde, abstaynyng from all bodylye foode, vntyll the euenyng: that soule (saith almightie God) should be destroyed frō among his people. We do not reade that Moses ordeyned by order of lawe, any dayes of publique fast throughout the whol yere, more then that one daye. The Iewes notwithstandyng had more tymes of cōmon fastyng, which the Prophete Zachary reciteth, to be the faste of the
Zach. 8. fourth, the faste of the fyfth, the faste of the seuenth, & the fast of the tenth moneth. But for that it appeareth not in the Leuiticall lawe, when they were instituted, it is to be iudged, that those other tymes of fastyng, more then the fast of the seuenth moneth, were ordeyned among the Iewes, by the appoyntment of theyr gouernours, rather of deuotion, then by any open commaundement geuen from God. Vppon the ordinaunce of this generall faste, good men tooke occasion to appoynt to them selues priuate fastes, at such tymes as they dyd eyther earnestlye lament and bewayle theyr

sinfull

sinnefull lyues, or dyd addict them selues to more feruent prayer, that it might please God to turne his wrath from them, when eyther they were admonished and brought to the consideration therof, by the preachyng of the Prophetes, or otherwise, when they sawe present daunger to hange ouer their heades. This sorowfulnes of hart, ioyned with fastyng, they vttered sometyme by their outwarde behauiour, and gesture of body, puttyng on sackcloth, sprinkling themselues with ashes and dust, and sitting or lying vppon the earth. For when good men feele in themselues the heauy burthen of sinne, see dampnation to be the reward of it, and beholde with the eye of theyr mynde, the horrour of hell: they tremble, they quake, and are inwardly touched with sorowfulnes of hart for theyr offences, and can not but accuse themselues, and open this their griefe vnto almightie God, and call vnto him for mercye. This beyng done seriously, their minde is so occupyed, partly with sorowe and heuynes, partly with an earnest desyre, to be deliuered from this daunger of hell and dampnation, that all lust of meate and drinke is layde apart, and lothsomnes of all worldlye thinges and pleasures, commeth in place, so that nothyng then lyketh them more, then to wepe, to lament, to mourne, and both with wordes, and behauiour of body, to shewe them selues wery of this lyfe. Thus dyd Dauid fast, when he made intercession to almightie GOD for the

chyldes

chyldes lyke, begotten in adultrie of Bethsabe Uryes wife. Kyng Achab fasted after this sort, when it repented him of murderyng of Naboth, and bewayled his owne sinfull doinges. Suche was the Niniuites fast, brought to repentaunce by Jonas preaching. When. xl. thousande of the Israelites were slayne in battell, agaynst the Beniamites, the Scripture sayeth: al the children of Israell, and the whole multitude of people wente out to Bethell, and sat there wepyng before the Lorde, and fasted all that day vntyll nyght. So did Daniell, Hester, Nehemias, and many others in the olde Testament fast. But yf any man wyll say, it is true, so they fasted in dede, but we are not nowe vnder that yoke of the lawe, we are set at libertie by the freedome of the Gospell, therefore those rytes and customes of the olde lawe, bynde not vs, except it can be shewed by the scriptures of the newe Testament, or by examples out of the same, that fastyng nowe vnder the Gospell, is a restraynte of meate, drinke, and all bodyly foode and pleasures from the bodye, as before. Fyrst, that we ought to fast, is a trueth more manyfest, then that it shoulde here nede to be proued, the scriptures which teach the same, are euident. The doubt therefore that is, is, whether when we fast we ought to withholde from our bodyes all meate & drynke, duryng the tyme of our fast, or no: That we ought so to do, may be well gathered vppon a question moued by the Phariseys to

Judg. 20

Chryst,

Chryste, and by his aunswere agayne to the same. Why (say they) do Johns Disciples fast often, and pray, and we lykewise: but thy Disciples eate and drinke, and fast not at all? Luke. 5.

In this smoth question, they coutche vp subtylly this argument or reason. Who so fasteth not, that man is not of GOD. For fastyng and prayer, are workes both commended, and commaunded of God in his Scriptures: and all good men, from Moses tyll this tyme, aswell the Prophetes, as others, haue exercised them selues in these workes. John also and his Disciples at this day do faste ofte, and pray muche, and so do we the Phariseys in lyke maner: But thy Disciples fast not at all, whiche yf thou wylt denye, we can easely proue it. For whosoeuer eateth and drynketh, fasteth not. Thy Disciples eate and drinke, therefore they fast not. Of this we conclude, say they, necessarilie, that neyther art thou, nor yet thy Disciples, of GOD. Chryst maketh aunswere sayinge: Can ye make, that the chyldren of the weddyng shall fast, whyle the brydegrome is with them? The dayes shall come, when the brydgrome shalbe taken from them: In those dayes shall they fast. Our Sauiour Christ, like a good master, defendeth the innocencie of his Disciples, agaynst the mallyce of the arrogant Phariseys, and proueth that his Disciples are not gyltie, of transgressyng any iotte of Goddes lawe, although as then they fasted not, and in his aunswere, reproueth the Phari-

Phariſeis of ſuperſtition, and ignorauunce. Superſtition, becauſe they put a religion in their doynges, and aſcribed holynes to the outwarde worke wrought, not regarding to what ende faſting is ordayned. Of ignorauunce, for that they coulde not diſcerne betwene tyme and tyme. They knewe not that there is a time of reioyſyng and myrth, and a tyme agayne of lamentation and mournyng, whiche both he teacheth in his aunſwere, as ſhalbe touched more largely hereafter, when we ſhall ſhewe what time is moſt fyt to faſt in.

But here beloued, let vs note, that our Sauiour Chriſt, in makyng his aunſwere to their queſtion, denyed not, but confeſſed that his Diſciples faſted not, and therefore agreeth to the Phariſeys in this, as vnto a manyfeſt trueth: that whoſo eateth and drynketh, faſteth not. Faſtyng then, euen by Chryſtes aſſent, is a withholdyng of meate, drinke, and all naturall foode from the body, for the determined tyme of faſtyng. And that it was vſed in the primatiue Churche, appeareth moſte euidently by the Chalcedon counſell, one of the foure fyrſt generall counſelles. The fathers aſſembled there, to the number of. 630. conſideryng with themſelues, howe acceptable a thyng faſtyng is to GOD, when it is vſed accordyng to his worde: Agayne, hauynge before theyr eyes alſo, the great abuſes of the ſame, crepte into the Churche at thoſe dayes, through the negligence of them, which

which should haue taught the people the right vse therof, and by vayne gloses, deuised of men: To reforme the sayd abuses, and to restore this so good and godly a worke, to the true vse therof, decreed in that counsell, that euery person, aswell in his priuate, as publique fast, shoulde continue al the day, without meate and drinke, tyll after the Euening prayer. And whosoeuer did eate or drinke before the Euenyng prayer was ended, shoulde be accoumpted and reputed, not to consider the puritie of his faste. This Canon teacheth so euidently, howe fasting was vsed in the primatiue Churche, as by wordes, it cannot bee more playnely expressed.

Fastyng then, by the decree of those fyre hundreth and thirtie fathers, groundyng their determination in this matter, vpon the sacred Scriptures, and longe continued vsage, or practise, both of the Prophetes and other godlye persons, before the commyng of Christ, and also of the Apostles and other deuoute men in the newe Testament: is, a withholdyng of meate, drinke, and all naturall foode from the bodye, for the determined time of fastyng. Thus muche is spoken hytherto, to make playne vnto you, what fastyng is. Nowe hereafter shalbe shewed, the true and ryght vse of fastyng.

Good workes, are not all of one sort. For some are of them selues and of their owne proper nature alwayes good: as to loue GOD

aboue

aboue all thinges, to loue my neyghbour as my selfe, to honour father and mother, to honour the higher powers, to geue to euery man that which is his due, and suche lyke. Other workes there bee, whiche considered in them selues, without further respecte, are of their owne nature, mere indifferent, that is, neyther good, nor euyll, but take their denomination of the vse, or ende, whervnto they serue. Which workes, hauyng a good ende, are called good workes, and are so in dede: but yet that commeth not of them selues, but of the good ende, whereunto they are referred. On the other syde, yf the ende that they serue vnto, be euyll, it can not then otherwise bee, but that they must nedes be euyll also. Of this sort of workes, is fasting, which of it selfe, is a thing merely indifferent: But is made better or worse, by thende that it serueth vnto. For when it respecteth a good ende, it is a good worke: but the ende beyng euyll, the worke it selfe is also euyll. To fast then, with this perswasion of minde, that our fasting, and other good workes, can make vs good, perfect, and iuste men, and fynally, bryng vs to heauen: this is a deuillishe perswasion, and that fast, so farre of from pleasyng God, that it refuseth his mercy, and is altogether derogatorie to the merites of Christes death, and his precious bloud shedyng. This doth the parable of the Pharisey and the Publican teache. Two men (sayeth Christ) went vp together to the Temple, to

Luke. 8.

pray,

pray, the one a Pharisey, the other a Publican. The Pharisey stoode and prayed thus within him selfe: I thanke thee, O God, that I am not as other men are, extorcioners, vniust, adulterers, and as this Publican is. I faste twyse in the weeke, I geue tythes of all that I possesse. The Publican stode a farre of, and woulde not lyft vp his eyes to heauen, but smote his breft, and sayde: God be mercifull to me a sinner. In the person of this Pharisey, our Sauiour Chryst setteth out to the eye, and to the iudgment of the worlde, a perfect, iuste, and ryghteous man, suche one as is not spotted with those vyces, that men commonly are infected with, extortion, bribery, pollyng, and pyllyng theyr neyghbours, robbers, and spoylers of common weales, craftie, and subtyle, in choppyng and chaungyng, vsyng false wayghtes, and detestable periurie, in theyr bying, and sellyng, fornicatours, adulterers, and vicious lyuers. This Pharisey was no suche man, neyther faultie in any such lyke notorious cryme. But where other trangressed, by leauyng thinges vndone, whiche yet the lawe required: this man dyd more then was requisite by lawe. For he fasted twise in the weeke, and gaue tythes of all that he had. What coulde the worlde then iustlye blame in this man? yea, what outwarde thing more, coulde be desyred to be in him, to make hym a more perfect, and a more iuft man? Trulye nothing by mans iudgement. And yet our

Saui-

Sauiour Chryst preferreth the poore Publican without fasting, before him with his fast. The cause why he doth so, is manifest. For the Publican, hauyng no good workes at all to trust vnto, yelded vp him selfe vnto God, confessing his synnes, and hoped certaynely to be saued by Gods free mercy onely. The Pharisey gloried, and trusted so much to his workes, that he thought him selfe sure ynough without mercy, and that he shoulde come to heauen by his fastyng, and other dedes. To this ende serueth that parable. For it is spoken to them that trusted in them selues, that they were ryghteous, and despised other. Nowe, because the Pharisey directed his workes to an euyll ende, seekyng by them iustification, whiche in dede is the proper worke of GOD, without our merites, his fastyng twyse in the weeke, and all his other workes, though they were neuer so many, and seemed to the worlde neuer so good and holy, yet in very dede before God, they are altogether euyll and abominable. Whe marke also, that the hipocrites shote at with theyr fast, is, to appeare holy in the eye of the worlde, and so to winne commendation, and prayse of men. But our Sauiour Chryst
Math. 6. sayeth of them, they haue theyr reward, that is, they haue praise and commendation of men, but of God they haue none at all. For whatsoeuer tendeth to an euyll ende, is it selfe by that euyll ende, made euyll also. Agayne, so long as we kepe vngodlines in our hartes, and

suffer

ſuffer wicked thoughtes to tarry there, though we faſte as ofte as dyd eyther Saint Paule, or John Baptiſt, and kepe it as ſtrayghtly as dyd the Niniuites: yet ſhall it be not only vnprofitable to vs, but alſo a thyng that greatly diſpleaſeth almyghtie God. For he ſaith, that his ſoule abhorreth and hateth ſuch faſtynges, yea they are a burthen vnto hym, and he is weary of bearyng them. And therefore he inueyeth moſte ſharpelye agaynſte them, ſaying by the mouth of the Prophete Eſay: Beholde, when ye faſte, your luſt remaynyeth ſtyll, for ye do no leſſe violence to your detters. Lo, ye faſte to ſtryfe and debate, and to ſmyte with the fyſt of wickednes. Nowe ye ſhall not faſte thus, that you may make your voyce to be harde aboue. Thynke ye this faſte pleaſeth me, that a man ſhould chaſten hymſelfe for a day: ſhoulde that be called a faſtyng or a day that pleaſeth the Lorde? Nowe dearely beloued, ſeyng that almyghtie God alloweth not our faſte, for the workes ſake, but chiefely reſpecteth our harte howe it is affected, and then eſteemeth our faſte eyther good or euyll by thende that it ſerueth for: it is our part to rent our hartes, and not our garmentes, as we are aduertiſed by the Prophete Joel, that is, our ſorowe and mournyng muſt be inwarde in the hart, and not in outwarde ſhewe onlye, yea it is requiſite that fyrſt before all thynges, we cleanſe our hartes from ſynne, and then to direct our faſt to ſuch an ende, as God wyll allowe to be good.

Eſay. i.

Eſa. 58.

Joel. 2.

There be three endes, whereunto yf our fast be directed, it is then a worke profitable to vs, and accepted of God.

The first is, to chastise the flesshe, that it be not to wanton, but tamed and brought in subiection to the spirite. This respect had Saint Paule in his fast, when he sayd: I chastyse my body and bryng it into subiection, lest by any meanes it commeth to passe, that when I haue preached to other, I my selfe be founde a castaway. 1. Cor. 9.

The seconde, that the spirite maye be more feruent and earnest in prayer. To this ende fasted the prophetes and teachers that were at Antioche, before they sent foorth Paule and Barnabas to preache the Gospell. The same two Apostles fasted for the lyke purpose, when they commended to God, by their earnest prayers, the congregations that were at *Antioche, Pisidia, Iconium*, and *Lystris*, as we reade in the Actes of the Apostles. Actes. 13. Act. 14.

The third, that our fast be a testimonie and witnesse with vs before God, of our humble submission to his high maiestie, when we confesse and acknowledge our synnes vnto hym, and are inwardly touched with sorowfulnesse of hart, bewaylyng the same in the affliction of our bodyes.

These are the three endes, or ryght vses of fastyng. The firste belongeth most properly to priuate fast. The other two are cõmon, as wel to publique fast, as to priuate. And thus much

for

for the vſe of faſtyng. Lorde haue mercy vpon vs, and geue vs grace, that whyle we lyue in this miſerable worlde, we maye through thy helpe, bryng forth this and ſuch other fruites of the ſpirite, commended and commaunded in thy holy word, to the glory of thy name, and to our comfortes, that after the raſe of this wretched lyfe, we may liue euerlaſtyngly with thee in thy heauenlye kyngdome, not for the merites and worthynes of our workes, but for thy mercies ſake, and the merites of thy deare ſonne Ieſus Chriſte, to whom with thee and the holy ghoſt, be all laude, honor, and glory, for euer and euer. Amen.

The ſeconde part of the Homilie of faſtyng.

IN the former Homylye (beloued) was ſhewed that among the people of the Iewes, faſtyng, as it was commaunded them from God by Moyſes, was to abſteine the whole day, from meate, drynke, and all maner of foode that norysheth the body, and that who ſo faſted ought before the Euenyng, on the

daye appoynted to fastyng, was accounpted among them a breaker of his fast. which order, though it semeth straunge to some in these our dayes, because it hath not ben so vsed generally in this Realme of many yeres past: yet that it was so among Gods people (I meane the Jewes) whom before the commyng of our Sauiour Christe, God dyd vouchsafe to chose vnto hym selfe, a peculier people aboue all other nations of the earth, and that our Sauiour Christe to vnderstode it, and the Apostles after Christes attention did so vse it, was there sufficiently proued by the testimonies and examples of the holy Scriptures, aswell of the newe Testament, as of the olde. The true vse of fastyng was there also shewed.

In this seconde part of this Homyly shalbe shewed, that no constitucion or lawe made by man, for thynges which of theyr owne proper nature be meere indifferent, can binde the conscience of Christen men to a perpetuall obseruation and keepyng therof, but that the hygher powers haue full libertie to alter & change euery such lawe and ordinaunce eyther Ecclesiasticall or politicall, when tyme and place shall require. But fyrste an answere shalbe made to a question that some maye make, demaunding what iudgement we ought to haue of suche abstinences as are appoynted by publique orders, lawes made by Princes, and by the authoritie of the magistrates, vpon policie, not respectyng any religion at all in the same.

As

As when any Realme in consideration of the mayntenyng of fysher townes bordering vpon the Seas, & for the encreasse of fysshermen, of whom do spryng Maryners to go vpon the Sea, to the furnysshyng of the naule of the Realme, wherby not only the commodities of other countreys may be transported, but also may be a necessary defence to resist the inuasion of the aduersary.

For the better vnderstandyng of this question, it is necessary that we make a difference betweene the pollicies of princes, made for the ordering of their cõmon weales, in prouision of thynges seruyng to the more sure defence of their subiectes & countreys, and betwene Ecclesiasticall pollicies, in prescribyng such workes, by whiche as by secondary meanes, Gods wrath may be pacified, & his mercy purchased. Positiue lawes made by princes for conseruation of theyr pollicie, not repugnaunt vnto Gods lawe, ought of all Christian subiectes with reuerence of the magistrate to be obeyed, not only for feare of punyshment, but also (as the Apostle saith) for conscience sake. Conscience I say, not of the thing which of the owne nature is indifferent: but of our obedience, which by the law of God we owe vnto the magistrate, as vnto Gods minister. By which positiue lawes, though we subiectes for certaine times & dayes appoynted, be restrayned from some kindes of meates & drynke, which God by his holy worde hath left free, to be taken and

bled of al men with thankes geuing, in al places and at all tymes: yet for that suche lawes of princes and other magistrates are not made to put holynes in one kynde of meate & drynke more then another, to make one day more holy then another, but are grounded meerly vpon pollicie, all subiectes are bounde in conscience to kepe them by Gods commaundement, who by the Apostle wylleth all, without exception, to submit them selues vnto the auctho[illegible]itie of the hygher powers. And in this poynt, concerning our dueties which be here dwelling in Englande, enuironed with the Sea as we be, we haue greate occasion in season to take the commodities of the water, which almightie God by his diuine prouidence hath layde so nye vnto vs, wherby the encrease of vyttayles vpon the lande may the better be spared & cherished, to the sooner reducyng of vittayles to a more moderate pryce, to the better sustenance of the poore. And doubtlesse, he semeth to be to dayntie an Englyshe man, whiche considering the great commodities which may ensue, wyll not forbeare some peece of his licentious appetite, vpon the ordinaunce of his Prince, with the consent of the wyse of the Realme. What good Englyshe harte woulde not wyshe the olde auncient glory shoulde returne to the Realme, wherein it hath with great commendations excelled before our dayes, in the furniture of the Nauie of the same? what wyll more daunt the hartes of the aduersary, then

to see vs al well kepsed and armed on the Seas, as we be reported to be on the lande? If the Prince requested our obedience to forbeare one daye from flesshe more then we do, and to be contented with one meale in the same daye, should not our owne commoditie thereby persuade vs to subiection? But nowe that two meales be permitted on that daye to be vsed, which somtyme our elders in very great numbers in the Realme, dyd vse with one onlye spare meale, and that in fysshe onlye: shall we thinke it so great a burthen that is prescribed?

Furthermore, consider the decaye of the townes nye the Seas, which shoulde be moste redy by the number of the people there, to repulse the enemie, and we which dwell further of vpon the land, hauyng them as our buckler to defende vs, shoulde be the more in suertie. If they be our neyghbours, why shoulde we not wysshe them to prosper? yf they be our defence, as nyest at hande to repell the enemie, to kepe out the rage of the Seas, which els wold wreake vppon our fayre pastures, why shoulde we not cherysshe them? Neyther do we vrge that in the Ecclesiasticall politie, prescribyng a fourme of fastyng, to humble our selues in the syght of almyghtie God, that that order which was vsed among the Jewes, and practysed by Chrystes Apostles after his ascention, is of such force and necessitie, that that onlye ought to be vsed among Christians, and none other, for that were to bynde Gods people

vnto the yoke and burther of Moyses pollicie, yea, it were the very waye to bryng vs whiche are set at libertie by the freedome of Chrystes Gospell, into the bondage of the lawe agayne, which God forbid that any man shuld attempt or purpose. But to this ende it serueth, to shew how farre the order of fastyng, now vsed in the Church at this day, differeth from that which then was vsed. Gods Church ought not, neyther may it be so tyed to that or any other order nowe made, or hereafter to be made & deuised by thauctho*r*itie of man, but that it may lawfully for iust causes, alter, chaunge, or mitigate those Ecclesiastical decrees & orders, yea, recede wholly from them, & breake them, when they tend eyther to superstition, or to impietie, whē they drawe the people from God, rather then worke any edification in them. This auctho*r*itie Christe hym selfe vsed, and left it vnto his Church. Ye vsed it I saye: for the order or decree made by the Elders for washyng oft times which was diligently obserued of the Iewes: Yet tendyng to superstition, our Sauiour Christe altered and chaunged the same in his Churche, into a profitable Sacrament, the Sacramente of our regeneration or newe birth. This auctho*r*itie to mittigate lawes and decrees Ecclesiasticall, the Apostles practised, when they, wryting from Hierusalem vnto the congregation that was at Antioche, signified vnto them that they woulde not laye any further burthen vppon them, but these

Actes. 15

necessa-

necessaries: That is, that they should abstayne from thinges offered vnto Idols, from bloud, from that which is strangled, and from fornication, notwithstanding that Moyses lawe required many other obseruaunces. This auctoritie to chaunge the orders, decrees, & constitutions of the church, was after the Apostles time vsed of the fathers about the maner of fasting, as it appeareth in the Tripartite History, where it is thus written: Touching fasting, we finde that it was diuerslye vsed in diuers places by dyuers men. For they at Rome fast three weekes together before Easter, sauyng vpon the Saterdayes and Sundayes, whiche fast they call Lent. And after a fewe lines in the same place it followeth: They haue not all one vniforme order in fasting. For some do fast and abstayne both from fishe and flesshe. Some when they fast, eate nothing but fishe. Others there are, whiche when they fast, eate of all water fowles as wel as of fish, grounding them selues vpon Moyses, that such fowles haue their substaunce of the water, as the fishes haue. Some others when they fast, wyl neither eate hearbes nor egges. Some fasters there are that eate nothing but dry bread. Others when they fast, eate nothing at al, no, not so much as dry bread. Some fast from all maner of foode, tyll nyght, and then eate, without makyng any choyse or difference of meates. And a thousand such lyke diuers kyndes of fastyng may be founde in dyuers places of the world, of diuers men diuerslye vsed.

Tripartit. hyst. lib. 9. cap. 38.

vsed. And for all this great diuersitie in fa-
Iuse lib. sting, yet charitie the very true bonde of Chri-
5. Cap. 24. stian peace was not broken, neyther dyd the di-
uersitie of fasting, breke at any time their agre-
ment and concorde in fayth. To abstayne some-
time from certayne meates, not because the
meates are euyll, but because they are not ne-
Dogm. ecc cessary: This abstinence (sayeth Saint Augu-
clesiast. stine) is not euyll. And to restrayne the vse of
Cap. 66. meates when necessitie and time shall require:
this (sayeth he) doth properly pertaine to Chri-
stian men.

Thus ye haue harde good people, fyrst that Christian subiectes are bounde euen in consci-
ence to obey Princes lawes, whiche are not re-
pugnaunt to the lawes of God. Ye haue also
harde, that Christes Churche is not so bounde
to obserue any order, lawe, or decree made by
man, to prescribe a fourme in religion: but
that the Churche hath full power and auctho-
ritie from god, to chaunge and aulter the same
when nede shall requyre, whiche hath ben she-
wed you by the example of our Sauioure
Christ, by the practise of the Apostles, and of the
fathers since that time.

Nowe shalbe shewed briefly, what tyme is
meete for fastyng, for all tymes serue not for all
thinges. But as the wyse man sayeth: All
Eccle. 3. thinges haue theyr tymes. There is a tyme to
wepe, and a tyme agayne to laugh, a tyme to
mourne, and a tyme to reioyce. &c. Our Sa-
uiour Christ expeuled his disciples, and repro-

ued

ned the Phariseys, because they neyther regarded the vse of fastyng, nor considered what time was meete for the same. Whiche both, he teacheth in his aunswere, saying: The children of the maryage can not mourne whyle the bridegroome is with them. Theyr question was of fastynge, his aunswere is of mournyng, signifiyng vnto them playnely, that the outwarde fast of the bodye, is no faste before God, except it be accompanyed with the inwarde fast, which is a mournyng and a lamentation in the hart, as is before declared. Contempning the tyme of fastyng, he sayeth: The dayes wyll come, when the bridegrome shalbe taken from them, in those dayes they shall fast. By this it is manyfest, that it is no tyme of fastyng, whyle the maryage lasteth, and the bridegrome is there present. But when the maryage is ended, and the bridegrome gone, then is it a mete tyme to fast. Nowe to make playne vnto you, what is the sense and meanyng of these wordes: we are at the mariage, and agayne, the bridegrome is taken from vs. Ye shall note, that so long as GOD reueleth his mercy vnto vs, and geueth vs of his benefites, eyther spirituall or corporall, we are said to be with the bridegrome at the mariage. So was that good olde father Jacob at the maryage, when he vnderstode that his sonne Joseph was alyue, and ruled all Egipt vnder king Pharao. So was Dauid in the maryage with the bridegrome, when he had gotten

Math. 9.

Math. 9. Luke. 5.

the

the victory of great Goliah, and had smitten of his head. Judith, and all the people of Bethulia, were the chyldren of the weddyng, and had the bridegrome with them, when God had, by the hande of a woman, slayne Yoloferne, the graunde captayne of the Assirians hoste, and discomfited all their enemies. Thus were the Apostles the children of the mariage, while Chryst was corporally present with them, and defended them from all daungers, both spirituall and corporall. But the maryage is sayde then to be ended, and the bridegrome to be gone, when almightie GOD smyteth vs with affliction, and seemeth to leaue vs in the myddest of a number of aduersities. So God some tyme stryketh priuate menne priuately, with sundry aduersities, as trouble of mynde, losse of frendes, losse of goodes, long and daungerous sicknesses. &c. Then is it a fytte tyme, for that man, to humble him selfe to almightie God, by fastyng, and to mourne, and bewayle his sinnes, with a sorowfull hart, and to praye vnfaynedlye, saying with the Prophete Dauid: Turne away thy face, O Lord, from my synnes, and blot out of thy remembraunce all mine offences. Agayne, when GOD shall afflict a whole Region, or Countrey, with warres, with famine, with pestilence, with straunge diseases, and vnknowen sicknesses, and other such like calamities: then is it tyme for all states, and sortes of people, high, and lowe, men, women, and children to

Psal. 51.

humble

humble them selues by fastyng, and bewayle their sinnefull liuing, before God, and pray with one common voyce, saying thus, or some other suche lyke prayer. Be fauourable, O Lorde, be fauourable vnto thy people, whiche turneth vnto thee, in weepyng, fastyng, and praying, spare thy people whom thou hast redeemed with thy precious bloud, and suffer not thine enheritance to be destroyed, and brought to confusion.

Fastyng thus ded with prayer, is of great effecte, and wayeth much with God. So the Angell Raphaell tolde Tobias. It also appeareth by that, whiche our Sauiour Christ answered to his disciples, demaundyng of him, why they could not cast forth the euyll spirit out of him that was brought vnto them. This kynde (sayeth he) is not caste out, but by fastyng, and prayer. Howe auayleable fast is, howe muche it wayeth with God, and what it is able to obteyne at his handes, can not better be set forth, then by openyng vnto you, and layeng before you, some of those notable thynges, that haue ben brought to passe by it. Fastyng was one of the meanes whereby almyghtie God was occasioned to alter the thyng whiche he had purposed, concernyng Ahab, for murderyng the innocent man Naboth, to possesse his vineyarde. God spake vnto Elia, saying: Go thy way, and say vnto Ahab, hast thou kylled, and also gotten possession? Thus sayeth the Lorde. In the place where dogges lycked the bloud Tobi. 12.

3. Reg. 11 bloud of Naboth, shall dogges euen lycke thy bloud also. Beholde, I wyll bryng euyll vpon thee, and wyll take awaye thy posteritie. Yea, the dogges shal eate him of Ahabs stocke, that dyeth in the Citie, and him that dyeth in the fieldes, shall the fowles of the ayre eate. This punishement had almightie GOD determined for Ahab in this worlde, and to destroy all the male kynde that was begotten of Ahabs body, beside that punishment whiche shoulde haue happened vnto hym in the world to come. When Ahab harde this, he rent his clothes, and put sackcloth vppon him, and fasted, and laye in sackcloth, and went barefooted. Then the worde of the Lorde came to Elias, saying: Seest thou howe Ahab is humbled before me? Because he submitteth him selfe before me, I will not bryng that euyll in his dayes, but in his sonnes dayes will I bryng it vppon his house. Although Ahab, through the wycked counsell of Iesabell his wyfe, hadde committed shameful murder, and agaynst all ryght, disherited, and dispossessed for euer Nabothes stocke, of that vineyarde: yet vppon his humble submission in harte vnto GOD, whiche he declared outwardely, by puttyng on sackecloth, and fasting, GOD chaunged his sentence, so, that the punyshment whiche he had determined, fell not vppon Ahabs house in his tyme, but was differred vnto the dayes of Joram his sonne. Here we may see, of what force our outwarde fast is, when it is accompanied with

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the inwarde fall of the mynde, whiche is, (as is sayde) a sorowfulnes of harte, detesting, and bewaylyng our sinnefull doynges. The lyke is to be seene in the Niniuites. For when GOD had determined to destroy the whole citie of Niniue, and the tyme whiche he had appoynted, was euen nowe at hande, he sent the Prophete Jonas to saye vnto them: yet Jonas.3
fortie dayes, and Niniue shalbe ouerthrowen. The people by and by, beleued GOD, and gaue themselues to fastyng. Yea, the kynge, by thaduise of his Counsell, cauled to be proclaymed, sayyng: Let neyther man, nor beast, bullocke, nor shepe, taste any thyng, neyther fede, nor drynke water. But let man and beast, put on sackecloth, and crye mightelie vnto God. Yea, let euery man turne from his euyll way, and from the wyckednes that is in theyr handes. Who can tell, yf God will turne, and repent, and turne awaye from his fierce wrath, that we perysshe not. And vppon this theyr hartie repentaunce, thus declared outwardly with fastyng, veneryng of their clothes, puttyng on sackecloth, and sprinklyng themselues with dust and ashes, the scripture saieth: God sawe theyr workes, that they turned from theyr euyll wayes, and God repented of the euyll, that he had sayde that he woulde do vnto them, and he dyd it not. Nowe beloued, ye haue harde, fyrst, what fastyng is, as well that which is outwarde in the body, as that which is inwarde in the harte. Ye haue harde also,

that

that there are three endes or purposes, where vnto, yf our outwarde fast be directed, it is a good worke, that God is pleased with. Thirdlye, hath ben declared, what time is most mete for to fast, eyther priuately, or publiquely. Last of all, what thinges fastyng hath obteyned of GOD, by the exaumples of Ahab, and the Niniuites. Let vs therefore (dearely beloued) seyng there are many more causes of fastyng, and mournyng, in these our dayes, then hath ben of many yeres heretofore, in any one age, endeuoure our selues, both inwardlye in our hartes, and also outwardly with our bodyes, diligently to exercise this godly exercise of fastyng, in suche sort and maner, as the holye Prophetes, the Apostles, and diuers other deuoute persons, for their tyme, vsed the same. God is nowe the same GOD that was then. God that loueth righteousnes, and that hateth iniquitie. God whiche wylleth not the death of a sinner, but rather that he turne from his wickednes, and lyue. God that hath promysed to turne to vs, yf we refuse not to turne vnto him. Yea, yf we turne our euill workes, from before his eyes, ceasse to do euyll, learne to do well, seke to do ryght, relieue the oppressed, be a ryght iudge to the fatherlesse, defende the wydowe, breake our bread to the hungry, bryng the poore that wander, into our house, clothe the naked, and dispise not our brother which is our owne flesh. Then shalt thou call (saith the Prophete) and the Lorde shall answere, thou

shalt

ſhalt crye, and he ſhall ſaye, here I am. Yea, God whiche harde Jhah, and the Niniuites, and ſpared them, wyll alſo heare our prayers and ſpare vs, ſo that we after theyr example, wyll vnfaignedly turne vnto hym, yea he wyll bleſſe vs with his heauenly benedictions, the ſame that we haue to farry in this worlde, and after the rate of this mortall lyfe, he wyll bryng vs to his heauenlye kyngdome, where we ſhall raigne in euerlaſtyng bleſſednes with our Sauiour Chriſt, to whom with the father, and the holy ghoſt, be all honor and glorye for euer and euer. Amen.

I haue harde in the former Sermon, well beloued, the description and the vertue of fastyng, with the true vse of the same. Nowe ye shall heare howe foule a thynge Gluttony and Dronkennes is before god, the rather to moue you to vse fastyng the more diligently. Understande ye therefore that almyghtie God, to the ende that we might kepe our selues vndefyled, and serue hym in holynes and rygh teousnes, accordyng to his worde, hath charged in his Scriptures, so manye as loke for the glorious appearyng of our Sauiour Christ, to leade theyr lyues in all sobrietie, modestie, and temperaunce. Whereby we may learne howe necessarye it is for euery Christian that wyll not be founde vnredye at the commyng of our Sauiour Chryst, to lyue sober mynded in this present worlde. For all much as otherwise beyng vnredye, he can not enter with Chryst into glorye. And beyng vnarmed in this behalfe, he must nedes be in continuall daunger of that cruell aduersary the roaryng Lyon, agaynste whom the Apostle Peter

Titu. 2.

Titu. 2.

peter warneth vs to prepare our selues in continuall sobrietie, that we maye resyst, beyng stedfast in fayth. To the entent therefore, that this sobernes maye be vsed in all our behauiour, it shalbe expedient for vs to declare vnto you howe much all kynde of excesse offendeth the maiestie of almyghtie God, and howe greuously he punisheth the immoderate abuse of those his creatures, whiche he ordeyned to the mayntenaunce of this our needy lyfe, as meates, drynkes, and apparell. And agayne, to shewe the noysome diseases and great mischeifes that commonly do folowe them that inordinately geue vp them selues to be caryed headlong with suche pleasures, as are ioyned eyther with daintie and ouerlarge fare, or els with costly and sumptuous apparell. 1. Pet. 5.

And fyrst, that ye maye perceaue howe detestable and hatefull all excesse in eatyng and drinkyng is, before the face of almyghtie God, ye shall call to mynde what is written by Saint Paul to the Galathians, where he numbreth glutton̄y and dronkennes among those horrible crymes, with the whiche (as he saith) no man shall inherite the kyngdome of heauen. He recheneth them among the dedes of the flesh, and coupleth them with Idolatrye, whordome, and murder, whiche are the greatest offences that can be named among men. For the fyrst spoyleth God of his honour, the seconde defyleth his holye Temple, that is to Gala. 5.

Do (ii) wit,

wit, our owne bodyes, the thirde maketh vs companions of Cayn, in the slaughter of our brethren, and who so committeth them as Saint Paule saith, can not inherite the kyngdome of God. Certaynly, that synne is very odious and lothsome before the face of God, which causeth hym to tourne his fauourable countenaunce so farre from vs, that he should cleane barre vs out of the dores, and disherite vs of his heauenly kyngdome. But he so much abhorreth all beastly banketting, that by his sonne our Sauiour Christe in the Gospell, he declareth his terrible indignation agaynst all belye Gods, in that he pronounceth them accursed, saying: woo be to you that are full, for ye shall hunger. And by the Prophete Esaye, he cryeth out: woo be to you that rise vp early, to geue your selues to dronkennesse, and set all your myndes so on reuelyng, that ye syt long tarying thereat vntyll it be nyght. The Harpe, the Lute, the Sabalne, and plentie of wyne are at your feastes, but the workes of the Lord ye do not behold, neyther consider the woorkes of his handes. woe be vnto you that are strong to drynke wyne, and are myghtie to aduaunce dronkennes. Here the Prophete playnly teacheth, that feastyng and banketyng, maketh men forgetfull of their duetie towardes God, when they geue them selues to all kyndes of pleasure, not considerynge nor regardyng the workes of the Lord, who hath created meates and drynkes, as Saint Paule saith, to be receaued

Luke. 6.

Esay. 5.

ceaued thankfully of them that beleue & know the trueth. So that the very beholdyng of theſe creatures (beyng the handy worke of almyghtie God) myght teache vs to vſe them thankfully, as God hath ordeyned. Therfore, they are without excuſe before God, which eyther fylthyly feede themſelues, not reſpectyng the ſanctification which is by the word of God and prayer: or els vnthankefully abuſe the good creatures of God, by ſurfetyng and drunkenneſſe, foraſmuche as Gods ordinaunce in his creatures playnely forbydeth it. They that geue themſelues therefore, to drinkyng and banquetyng, beyng altogether without conſideration of Gods iudgementes, are ſodaynlye oppreſſed in the daye of vengeaunce. And thereof our ſauiour Chriſt warneth his diſciples ſaying: Take heede to your ſelues, leſt at any time your hartes be ouercome with ſurfetyng and drunkenneſſe, and cares of this worlde, and ſo that day come on you vnwares. whoſoeuer then wyll take warnyng at Chriſt, let hym take heede to hym ſelfe, leaſt his harte beyng ouer inclined by ſurfetyng, and gyuen to drunkenneſſe, he be taken vnwares, with that vnthryfty ſeruaunt, whiche chyldyng not of his maiſters comyng, began to beate his fellowe ſeruauntes, and to eate and drynke, and to be drunken, and beyng ſodenly taken, hath his iuſte reward with vnbeleuyng hypocrites. They that vſe to drynke ſwetely, and to ſleepe at full (wallowyng them-

1. Ti. 4.

Luk. 21.

Luk. 12.

ſelues in all kynde of wickednes) are brought a ſlepe in that ſlombryng forgetfulnes of Goddes holy wyll and commaundementes. Therefore almyghtie God cryeth by the Prophete Joell: Awake ye dronkardes, wepe, and houle al ye drinkers of wine, becauſe the newe
Joell.1. wyne ſhalbe pulled from your mouth. Here the lorde terribly threatneth, to withdrawe his benefites from ſuch as abuſe them, and to pull the cup from the mouth of dronkardes. Here we may learne, not to ſlepe in dronkennesſe, and ſurfettynge, leaſt God depryue vs of the vſe of his creatures, when we brutyndly abuſe them. For certaynely, the lorde our God will not onely take away his benefites, when they are vnthankefully abuſed: but alſo in his wrath and heauye diſpleaſure, take vengeaunce on ſuch as immoderatly abuſe them.
Gene.3. Al our fyrſt parentes: Adam and Eue, hadde not obeyed their greedie appetite, in eatynge the forbydden fruite, neyther had they loſt the fruition of Gods benefites, whiche they then enioyed in Paradyſe, neither had they brought ſo many miſchiefes, both to them ſelues, and to all their poſteryte. But when they paſſed the bondes that God hadde appoynted them, as vnworthy of Gods benefites, they are expelled and dryuen out of Paradiſe, they maye no lenger eate the fruites of that garden, which by exceſſe, they had ſo muche abuſed. As tranſgreſſours of Gods commaundement, they and their poſteritie are brought to a per-

petuall

petuall shame and confusion, and as accursed of GOD, they muste nowe sweate for theyr ryuyng, whiche before hadde aboundaunce at theyr pleasure. Euen so, yf we in eatyng and drynkyng excede, when God of his large liberalitie sendeth plentie, he wyll soone chaunge plentie into scarcenesse, and where as we glorved in fulnesse, he wyll make vs emptie, and confounde vs with penury, yea, we shalbe compelled to labboure and trauayle with paynes, in seekyng for that, whiche we sometyme enioyed at ease. Thus the Lorde wyll not leaue them vnpunyshed, whiche not regardyng his workes, folowe the lustes and appetite of theyr owne hartes. The Patriarche Noah, whom the Apostle calleth the preacher of ryghteousnesse, a man exceadyngly in Gods fauour, is in holy Scripture made an example, whereby we maye learne to auoyde dronkennes. For when he had powred in wyne more then was conuenient, in fylthy maner he lay naked in his tent, his priuities discouered, and whereas sometyme he was muche esteemed, he is nowe become a laughyng stocke to his wicked sonne Cham, no small griefe to Sem and Japheth his other two sonnes, whiche were ashamed of theyr fathers beastlye behauiour. Here we maye note, that dronkennesse bryngeth with it shame and derision, so that it neuer escapeth vnpunyshed. Lot in lyke maner, beyng ouercome with wine committeth abominable

Gene. 2. Noah.

indeſt with his owne daughters. So wyll almyghtye God gene ouer dronkardes, ſo the Gen. 3. shameſull lustes of theyr leude hartes. Heare Lot. is Lot by drynking, fallen ſo farre beſide hym ſelfe, that he knoweth not his owne daughters. Who woulde haue thought that an olde man in that heauy caſe, hauing loſt his wife, and all that he had, which had ſene euen nowe Gods vengeaunce in ſeareſull maner declared on the .v. Cities, for theyr vicious liuynge, ſhoulde be ſo farre paſte the remembraunce of his dutie? But menne ouercome with drynke, are altogether madde, as Seneca ſaieth. He Epiſt. 84. was deceaued by his doughters: but nowe manye deceaue them ſelues, neither thynking that god by his horrible punyſhementes wylbe auenged on them that offende by exceſſe. It is no ſmall plague that Lot purchaſed by his dronkennesſe. For he had copulation moſte fylthy with his owne doughters, whiche conceaued therby, ſo that the matter is brought to light, it can no lenger be hyd. Two inceſtuous chyldren are borne, Ammon, and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruell aduerſaries to his people the Iſraelites. Loe, Lot hath gotten to hym ſelfe by drynkyng, ſorowe and care, with perpetuall infamie and reproch vnto the worldes ende. If God ſpared not his ſeruaunt Lot, beyng otherwyſe a godly man, nephiewe vnto Abrahaam, one that interteyned the Angels of God: what wyll he do to

theſe

these beastly belly slaues, whiche, voyde of all godlynesse or vertuous behauiour, not once, but continually daye and nyght, geue themselues wholly to bybbyng and banquettyng? But let vs yet further beholde the terrible examples of Gods indignation agaynst suche as greedely folowe theyr vnsatiable lustes. Ammon the sonne of Dauid, feastyng hym selfe with his brother Absolon, is cruelly murdred of his owne brother. Holophernes a valeaunt and myghtie captayne, beyng ouerwhelmed with wyne, hadde his head stryckē from his shoulders by that sely woman Judith. Simon the hye priest, and his two sonnes Mathathias and Judas, beyng entertayned by Ptolomie the sonne of Abobus, who had before maryed Simons daughter, after muche eatyng and drynkyng, were trayterously murdred of theyr owne kynsman. If the Israelites had not geuen them selues to belly chere, they had neuer so often fallen to Idolatry. Neyther woulde we at this daye be so addicte to superstition, were it not that we so muche esteemed the fyllyng of our bellyes. The Israelites when they serued Idols, satte downe to eate and drynke, and rose agayne to playe, as the Scripture reporteth. Therefore, seekyng to serue theyr bellyes, they forsoke the seruyce of the Lorde their God. So are we drawen to consent vnto wickednes, when our hartes are ouerwhelmed by dronkennesse and feastyng. So Herode settyng his mynde on banquettyng, was con-

2. Sa. 13. Ammon

Judit. 13.

1. Mac. 16

Exod. 32.

1. Cor. 10

Mat. 14.

tent

tent to graunt, that the holy man of god Iohn Baptiſt, ſhoulde be beheaded, at the requeſt of
Luk.16. his whores daughter. Had not the ryche glutton ben ſo greedely geuen to the pamperyng of his belly, he woulde neuer haue ben ſo vnmercifull to the poore Lazarus, neyther had he felt the tormentes of vnquenchable fyre.
Eze.16. What was the cauſe that GOD ſo horribly punyſhed Sodome and Gomorra? was it not theyr proude banquetting and continuall idelneſſe, which cauſed them to be ſo lewde of lyfe, and ſo vnmercyfull towardes the poore? What ſhall we nowe thynke of the horrible exceſſe whereby ſo many haue peryſhed, and ben
Alexander brought to deſtruction? The greate Alexander, after that he hadde conquered the whole worlde, was hym ſelfe ouercome by dronkenneſſe, in ſo muche, that being dronken, he ſlew his faythfull frende Clitus, whereof when he was ſober, he was ſo muche aſhamed, that for anguyſhe of harte he wyſhed death. Yet notwithſtandyng, after this, he left not his banquettyng, but in one night ſwylled in ſo much wyne, that he fell into a feuer, and when as by no meanes he woulde abſtayne from wyne, within fewe dayes after, in miſerable ſort he ended his lyfe. The conquerour of the whole worlde is made a ſlaue by exceſſe, and becommeth ſo madde, that he murthereth his deare frende, he is plagued with ſorowe, ſhame, and griefe of hart, for his intemperauncie, yet can he not leaue it, he is kept in captiuitie, and he

which

which sometime had subdued many, is become a subiect to the vyle belly. So are dronkardes and gluttons altogether without powre of them selues, and the more they drynke, the dryer they ware, one banquet prouoketh another, they studye to fyl theyr greedy stomaches. Therefore it is commonlye sayde, a dronken man is alwayes drye, and a gluttons gutte is neuer fylled. Unsatiable truely are the affections and lustes of mans harte, and therefore we must learne to bridell them with the feare of GOD, so that we yelde not to our owne lustes, lest we kyndle gods indignation against our selues, when we seke to satisfie our beastlye appetite. Saint Paule teacheth vs, whether we eate or drynke, or whatsoeuer we do, to do all to the glorye of God, where he appoynteth, as it were by a measure, how much a man may eate and drynke, that is to witte, so much that the mynde be not made sluggyshe by cõmyng in meate, and powring in drinke, so that it can not lyfte vp it selfe to the prayse and glory of God. whatsoeuer he be than, that by eatyng and drynkyng makes hym selfe vnlustye to serue God, let hym not thynke to escape vnpunyshed. 1. Cor. 10.

We haue harde howe much almyghtie God detesteth the abuse of his creatures, as he hym selfe declareth, al well by his holy worde, as also by the fearefull examples of his iuste iudgementes. Nowe, yf neyther the worde of GOD can restrayne our ragyng lustes and

greedy

greedy appetites, neyther the manifeſt exam-
ples of Gods vengeaunce, feare vs from ri-
otous and exceſſiue eatyng and drynkyng, let vs
yet conſider the manyfolde miſchiefes that
proceade thereof, ſo ſhall we knowe the tree by
the fruites. It hurteth the bodye, it infecteth
the mynde, it waſteth the ſubſtaunce, and is
noyfull to the neyghbours. But who is able
to expreſſe the manyfolde daungers and incon-
meniences, that folowe of intemperate dyete.
Oft commeth ſodayne death by banquettyng,
ſomtyme the membres are diſſolued, and ſo the
whole body is brought into a miſerable ſtate.
He that eateth and drynketh vnmeaſurablye,
kyndleth oft tymes ſuche an vnnaturall heate
in his body, that his appetite is prouoked ther-
by to deſyre more then it ſhoulde, or els it ouer-
commeth his ſtomache, and fylleth all the bo-
dy full of ſluggyſhnes, maketh it vnluſtye and
vnfytte to ſerue eyther God or man, not nou-
ryſhyng the body, but hurtyng it, and laſt of all,
bryngeth many kyndes of incurable diſeaſes,
whereof enſueth ſometymes deſperate death.
But what ſhoulde I nede to ſaye any more in
this behalfe? For exrepte GOD bleſſe our
meates, and geue them ſtrength to feede vs,
agayne, except God gene ſtrength to nature to
digeſte, ſo that we maye take profyte by them,
eyther ſhall we fylthylye vomite them vp a-
gayne, or els ſhall they lye ſtynkyng in our bo-
dyes, as in a lothſome ſynke or caſell, and ſo
diuerſlye infect the whole bodye.

An

And surely, the blessing of God is so farre from such as vse riotous banquettyng, that in their faces be sometymes sene the expresse tokens of this intemperauncie. As Salomon noteth in his Prouerbes. To whom is wo (saith he) to whom is sorow? to whom is stryfe? to whom is brawlyng? to whom are woundes without cause? and for whom is the rednesse of eyes? euen to them that tarry long at the wyne. Marke I beseche you the terrible tokens of Gods indignation. Woe and sorowe, stryfe and brawlyng, woundes without cause, disfigured face, and rednesse of eyes, are to be loked for, when men set them selues to excesse and gurmaundyse, deuysyng all meanes to encrease their greedy appetites, by tempering the wine and sawsing it in such sort that it may be more delectable and pleasaunt vnto them. It were expedient that suche delicate persons shoulde be ruled by Salomon, who in consideration of the foresayde inconueniences, forbyddeth the very syght of wyne. Loke not vpon the wyne (saith he) when it is redde, and when it sheweth his colour in the cuppe, or goeth downe pleasauntly. For in the ende thereof, it wyll byte lyke a Serpent, and hurt lyke a Cocatrice. Thyne eyes shall loke vpon straunge women, and thyne harte shall speake lewde thynges, and thou shalt be as one that sleepeth in the myddes of the Sea, and as he that sleepeth in the toppe of the maste. They haue stryckē me shalte thou saye, but I was not sicke, Prou. 23

lyche, they haue beaten me, but I felt it not, therefore wyll I seke it yet styll. Certaynly, that must nedes be very hurtfull whych byteth and infecteth lyke a poysoned Serpent, whereby men are brought to fylthye fornication, whiche causeth the harte to deuyse mischiefe. He doubtlesse is in great daunger that slepeth in the myddest of the Sea, for sone is he ouerwhelmed with waues. He is lyke to fall sodenlye that slepeth in the toppe of the masse. And surely he hath lost his senses, that can not feele when he is stryckē, that knoweth not when he is beaten. So surfettyng and dronkennes bytes by the belly, and causeth continuall gnawyng in the stomache, bringes men to whoredome and lewdenesse of harte, with daungers vnspeakable, so that men are bereued and robbed of theyr senses, and are altogether without power of them selues. Who seeth not nowe the miserable estate, wherinto men are brought by these soule fylthye moni-
Eccle. 31. sters, gluttony and dronkennes. The body is so much disquieted by them, that as Iesus the sonne of Sirach affirmeth, the vnsatiable feder neuer slepeth quietly, suche an vnmeasurable heate is kyndeled, whereof ensueth continuall ache and payne to the whole bodye. And no lesse truely is the mynde also annoyed by surfettyng banquettes. For sometymes men are stryckē with frenzie of mynde, and are brought in maner to nere madnesse, some ware so brutyshe and blockyshe, that they

be

become altogether voyde of vnderstandyng. It is an horrible thyng that any man shoulde mayme hym selfe in any member: But for a man of his owne accorde to bereue him selfe of his wittes, is a mischiefe intollerable. The prophete Osey in the fourth Chapter saith, that wyne and dronkennes taketh awaye the harte. Alas then, that any man shoulde yelde vnto that, whereby he myght bereue himselfe of the possession of his owne hart. Wyne and women, leade wyse men out of the waye, and bryng men of vnderstandyng to reproue and shame, saith Jesus the sonne of Sirach. Yea, he affirmeth what is the lyfe of man, that is ouercome with dronkennes. Wyne dronken with excesse, maketh bytternesse of mynde, and causeth brawlyng and stryfe. In magistrates it causeth cruelitie in steade of iustice, as that wyse Philosopher Plato perceaued right well, when he affirmed that a dronken man hath a tirannous harte, and therefore wyll rule all at his pleasure, contrary to right and reason. And certaynely dronkennes maketh menne forget both lawe and equitie, which caused Kynge Salomon so straytlye to charge that no wyne shoulde be geuen vnto rulers, least peraduenture by dayntyng, they forget what the lawe appoynteth them, and so chaunge the iudgement of all the chyldren of the poore. Therefore among all sortes of men, excessyue drynkyng is moste intollerable in a magistrate, or man of authoritie, as

Osey.4.

Eccl.19.

Eccle.31.

Pro.31.

De republ. Lib.3.

Plato

Plato saith. For a dronkarde knoweth not where he is hym selfe. If then a man of authoritie shoulde be a dronkarde, alas howe myght he be a guide vnto other men, standyng in nede of a gouernour himselfe? Besides this, a dronken man can kepe nothyng secrete, many fonde, foolyshe, and fylthy wordes are spoken when men are at theyr bankettes. Dronkennes (as Seneca affirmeth) discouereth al wickednes, and bryngeth it to lyght, it remoueth all shamefastnes, and encreaseth all mischiefe. The proude man beyng dronken, vttereth his pryde, the cruell man his cruelltie, and the enuious man his enuye, so that no vyce can lye hyd in a dronkarde. Moreouer, in that he knoweth not hym selfe, fumbleth and stambereth in his speach, staggereth to and fro in his going, beholdeth nothyng stedfastly with his staryng eyes, beleueth that the house runneth rounde about hym. It is euident, that the mynde is brought cleane out of frame by excessiue drinkyng, so that whosoeuer is deceyued by wine or strong drynke, becommeth as Salomon saith, a mocker, or a madde man, so that he can neuer be wyse. If any man thynke that he may drynke muche wyne, and yet be well in his wyttes, he maye as well suppose, as Seneca saith, that when he hath dronken poyson, he shall not dye. For whereseoeuer excessiue drynkyng is, there muste nedes folowe perturbation of mynde, and where the bellye is stuffed with dayntie fare, there the minde is oppressed

Pron. 20

with

with fortitude and courage. A full belly, maketh a grose vnderstanding, sayeth Saint Barnard, and much meate maketh a weary minde. But, alas, nowe a dayes, men passe little eyther for body or mynde, so they haue worldly wealth, and ryches aboundaunt, to satisfie their vnmeasurable lustes, they care not what they do. They are not ashamed to shewe theyr dronken faces, and to playe the madde men openly. Whey thynke them selues in good case, and that all is well with them, yf they be not pinched by lacke and pouertie. Least any of us therefore might take occasion, to flatter hym selfe in this beastly kynde of excesse, by the aboundaunce of ryches, let vs call to mynde, what Salomon wryteth in the xxi. of his Prouerbes. He that loueth wine and fat fare, shall neuer bee ryche, sayeth he. And in the xxiii. Chapter, he maketh a vehement exhortation, on this wise. Kepe not company with dronkardes and gluttons, for the glutton and dronkarde, shal come to pouertie. He that dyssypateth his patrimony through his throte, and eateth and drinketh more in one houre, or in one day, then he is able to yearne in a whole weke, muste neades be an vnthrift, and come to beggery. But some will say, what nede any to fynde fault with this? he hurteth no man but himselfe, he is no mans foe, but his owne. In dede I know we this is commonly spoken, in defence of these beastly belly gods, but it is easie to see how hurtfull they are, not only to them selues,

Ad sororem sermone. 24

Prou. 21

Prou. 23

but also to the common wealth, by their example. Euery one that meeteth them, is troubled with brauling and contentious language, and oft tymes ragyng in beastly lustes, lyke fedde horses, they neyghen they neyghbours wiues, as Jeremy saieth, and defyle they children and daughters. They example is euyll to them among whom they dwell, they are an occasion of offence to many, and whyles they waste their substaunce in banquetyng, they owne houshold is not prouyded of thynges necessary, they wyues and they children are euyll entreated, they haue not wherewith to relieue they poore neyghbours in tyme of necessitie, as they might haue, if they liued soberly. They are vnprofitable to the common wealth. For a dronkarde is neyther fyt to rule, nor to be ruled. They are a slaunder to the Church or congregation of Christ, and therfore Saint Paule doth excommunicate them among whoremongers, Idolaters, couetous persons, and extortioners, forbyddyng Christians to eate with any suche. Let vs therefore good people, eschewe euery one of vs, all intemperauncie, let vs loue sobrietie, and moderate dyet, ofte geue our selues to abstinence and fastyng, wherby the mynde of man is more lyft vp to God, more ready to all godly exercises: as prayer, hearyng and readyng of Goddes worde, to his spirituall comfort. Finally, whosoeuer regardeth the healthy and safetie of his owne body, or wisheth alwayes to be well in his wittes, or desyreth

1. Tim. 5

quietnes

quietues of mynde, and abhorreth furye and madnes, he that woulde be ryche, and escape pouertie, he that is willing to lyue without the hurt of his neyghbour, a profitable member of the common wealth, a Christian without slaunder of Christ, and his Churche: let him auoyde al riotous and excessiue banqueting, let him learne to kepe such measure, as behoueth him that professeth true godlynes, let him folowe Saint Paules rule, and so eate and drinke to the glory and prayse of God, who hath created all thinges, to be soberly vsed with thankes geuyng, to whom be all honour & glory for euer. Amen.

AN HOMYLY against excesse of Apparell.



Here ye haue heretofore ben excited and styred, to vse temperaunce of meates and drinkes, and to auoyde the excesse therof, many wayes hurtfull to the state of the common wealth, and also odious before almightie god, beyng the authour & geuer of suche creatures, to comfort and stablishe our fraile nature, with thankes vnto him, and not by abusyng of them, to prouoke his liberalitie to seuere punishing of that disorder. In lyke maner it is conuenient, that ye be admonished of another foule and chargeable excesse: I meane of Apparell, at these dayes so outragious, that neyther almightie God, by his worde, can stay our proude curiositie in the same, neyther yet godly and necessarie lawes, made of our Princes, and oft repeted with the penalties, can bridle this detestable abuse: whereby both God is openly contemned, and the Princes lawes manyfestly disobayed, to the great perill of the Realme. Wherefore, that sobrietie also in this excesse, may bee espied among vs, I shall declare

clare vnto you, both the moderate vse of apparell, approued by GOD in his holy worde, and also the abuses thereof, whiche he forbiddeth and disalloweth, as it may appeare by the inconueniences whiche daily encrease by the iust iudgement of God, where that measure is not kept, whiche he hym selfe hath appoynted. If we consider the ende and purpose, wherevnto almightie God hath ordayned his creatures, we shall easely perceaue, that he alloweth vs apparell, not onely for necessities sake, but also for an honest comlynes. Euen as in hearbes, trees, and sundrye fruites, we haue not onely diuers necessary vses, but also the pleasaunt syght, and swete smell to delight vs withall, wherein we may beholde the singuler loue of GOD to wardes mankynde, in that he hath prouyded, both to relieue our necessities, and also to refreshe our senses with an honest and moderate recreation. Therefore Dauid in the. Ciiii. Psalme, confessyng Goddes carefull prouydence, sheweth that God not onely prouydeth thinges necessarye for men, as hearbes and other meates, but also suche thinges as maye reioyce and comfort, as wyne to make glad the hart, oyles and oyntmentes to make the face to shyne. So that they are altogether past the limittes of humanitie, whiche yeldyng onely to necessitie, forbyd the lawfull fruition of Goddes benefites, with whose traditions we may not be led, yf we geue eare to Sainct Paule, who wryting

Psal.104.

Coloss.2

to the Colossians, wylleth them not to harken vnto suche men, as shall say, touche not, taste not, handle not, superstitiously bereuyng them of the fruition of Gods creatures. And no lesse truely ought we to beware, lest vnder pretence of Christian libertie, we take licence to do what we lyst, auauncyng our selues in sumptuous apparell, and despisyng other, preparyng our selues in fine bravery, to wanton, lewde, and vnchast behauiour. To the auoydyng whereof, it behoueth vs to be myndefull of foure lessons, taught in holy scripture, whereby we shall learne to temper our selues, and to restrayne our immoderate affections, to that measure whiche GOD hath appoynted. The fyrst is, that we make not prouision for the flesshe, to accomplyshe the lustes thereof, with costlye apparell, as that harlot dyd, of whom Salomon speaketh, Prouerbes the. vii. whiche perfumed her bedde, and decked it with costly ornamentes of Egypt, to the fulfilling of her lewde lust: but rather ought we, by moderate temperaunce, to cutte of all occasions, whereby the flesshe myght gette the victory. The seconde is wrytten by Saint Paule, in the. vii. Chapter of his fyrst Epistle to the Corinthes, where he teacheth vs to vse this worlde, as though we vsed it not. Whereby he cutteth away, not onely all ambition, pryde, and vayne pompe in apparell: but also all inordinate care, and affection, whiche withdraweth vs from the contemplation of heauenly

4. Lessons.

Rom. 13.

Prou. 7.

1. Cor. 7.

thynges,

thynges, and consideration of our duetie towardes GOD. They that are muche occupied in caryng for thinges pertaynyng to the body, are most commonly negligent, and careles in matters concernyng the soule. Therefore our Sauiour Christ wylleth vs, not to take thought, what we shall eate, or what we shall drynke, or wherewith we shalbe clothed, but rather to seeke the kyngdome of GOD, and the ryghteousnesse thereof, whereby we may learne to be ware, least we vse those thynges to our hinderaunce, whiche God hath ordayned for our comfort, and furderaunce towardes his kyngdome. The thirde is, that we take in good part our estate, and condition, and content our selues with that whiche GOD sendeth, whether it be muche or lyttle. He that is ashamed of base and symple attyre, wylbe proude of gorgeous apparell, yf he may get it. we must learne therefore of the Apostle Saint Paule, both to vse plentie, and also to suffer penurye, remembryng that we must yelde accomptes of those thinges whiche we haue receaued vnto hym, who abhorreth all excesse, pryde, ostentation, and vanitie, who also vtterlye condemneth, and disaloweth, whatsoeuer draweth vs from our duetie towardes GOD, or diminisheth our charitie towardes our neyghbours, and brethren, whom we ought to loue as our selues. The fourth and last rule is, that euerye man beholde and consider his owne vocation, in asmuche as GOD

Math.6.

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Phil.4.

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hath appoynted euery man his degree, and office, within the limittes whereof, it behoueth him to kepe him selfe. Therefore, all may not lofe to weare lyke apparell, but euery one accordyng to his degree, as GOD hath placed him. Whiche, yf it were obserued, many one doubtlesse, shuld be compelled to weare a cruell coate, whiche nowe ruffeleth in fynes, and veluettes, spendyng more by the yere in wanto tuous apparell, then their fathers receaued for the whole reuenue of their landes. But alas, nowe a dayes, howe many may we beholde, occupyed wholly in pampering the flesh: takyng no care at all, but onely howe to decke them selues, setting their affection altogether on worldly brauerye, abusyng Goddes goodnes, when he sendeth plentie, to satisfie their wanton lustes, hauyng no regarde to the degree wherein GOD hath placed them. The Deut. 29 Israelites were contented with such apparell as God gaue them, although it were base and symple, and GOD so blessed them, that their shoes, and clothes lasted them. xl. yeres: yea, and those clothes whiche their fathers hadde worne, the chyldren were content to vse afterwarde. But we are neuer contented, and therfore we prosper not, so that most commonly, he that ruffleth in his Sables, in his fine furred gowne, corked slippers, trimme bulkins, and warme mittons, is more ready to chyl for colde, then the poore labourying man, whiche can abyde in the fielde all the day long, when

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the North winde blowes, with a fewe beggerlye clowtes about him. ye are loth to weare suche as our fathers hath left vs, we thinke not that sufficient, or good enough for vs. we must haue one gowne for the day, another for the night, one long, another short, one for winter, another for sommer, one through furred, another bud faced, one for the working daye, another for the holy day, one of this colour, another of that colour, one of cloth, another of silke, or Damaske. we must haue chaunge of apparell, one afore dynner, another after, one of the Spanyshe fashion, another Turkye, and to be briefe, neuer content with sufficient. Our Sauiour Christ bad his Disciples they should not haue two coates: but the most men, sure vnlyke to his scollers, haue their presses so full of apparell, that many knoweth not, howe many sortes they haue. Which thyng caused Saint James, to pronounce this terrible curse, agaynst such wealthy worldlynges. Go to ye ryche men, weepe, and houle on your wretchednesse, that shall come vpon you, your ryches are corrupt, and your garmentes are motheaten, ye haue lyued in pleasure on the earth, and in wantonnes, ye haue norysshed your hartes, as in the day of slaughter. Marke I beseche you, Saint James calleth them miserable, notwithstandyng their ryches, and plentie of apparell, forasmuche as they pamper their bodyes, to their owne destruction. What was the ryche glutton the better, for his fine

Math. 10

Iacob. 5.

Luke. 16

fine fare, and costly apparell? Dyd not he norishe him selfe to be tormented in hell fyre? Let vs learne therefore to content our selues, hauing foode and rayment, as Sainct Paule teacheth, least, desyryng to bee enriched with aboundaunce, we fall into temptations, snares, and many noysome lustes, which drowne men in perdition and destruction. Certaynely, suche as delyght in gorgeous apparell, are commonly puffed vp with pryde, and fylled with diuers vanities. So were the daughters of Sion, and people of Jerusalem, whom Esay the Prophete threatneth, because they walked with stretched out neckes, and wandryng eyes, mincyng as they went, and nycely treadyng with their feete: that almightie God shoulde make their heades balde, and discouer their secrete shame. In that day, sayeth he, shall the Lorde take away the ornament of the slyppers, and the calles, and the round attyres, and the swete balles, and the bracelettes, and the attyres of the head, and the sloppes, and the headbandes, and the tablettes, and the eare rynges, the rynges, and the mufflers, the costly apparell, and the vayles, and wimpels, and the crysping pinne, and the glasses, and the fine linnen, and the hoodes, and the launes. So that almightie God would not suffer his benefites to be vainely and wantonlye abused, no not of that people, whom he moste tenderly loued, and had chosen to him selfe, before all other. No lesse truely, is the vanitie that

1. Ti. 6.

Esay. 3.

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is vsed amongest vs in these dayes. For the proude and hautie stomaches of the daughters of Englande, are so mayntayned with dyuers disguysed sortes of costely apparell, that as Tirtullian an auncient father sayeth, there is left no difference in apparell, betweene an honest matrone, and a common strumpet. Yea, manye men are become so effeminate, that they care not what they spende in disguysyng themselues, euer desyryng newe toyes, and inuentyng newe fashions. Therfore a certayne man that woulde picture euery countrey man in his accustomed apparell, when he had paynted other nations, he pictured the Englyshman all naked, and gaue him cloth vnder his arme, and bad him make it him selfe as he thought best, for he chaunged his fashion so often, that he knewe not howe to make it. Thus with our phantasticall deuyses, we make our selues laughyng stockes to other nations, whyle one spendeth his patrimony vppon pounces and cuttes, and other bestoweth more on a daunsyng shyrt, then myght suffise to bye hym honest and comely apparell, for his whole body. Some hange theyr reuenues aboute theyr neckes, rufflyng in their ruffes, and many a one ieopardeth his belte ioynt, to mayntayne him selfe in sumptuous rayment. And euery man, nothyng considerying his estate and condition, seeketh to excell other in costlye attyre. Whereby it commeth to passe, that in aboundaunce and plentie of all thynges, we yet

Apolog. contra gentes. cap. 6.

The cause of dearth.

yet complayne of want and penury, whyle one man spendeth that whiche might serue a multitude, and no man distributeth of the abundaunce whiche he hath receaued, and all men excessiuely waste that whiche shoulde serue to supply the necessities of other. There hath bene very good prouision made agaynst suche abuses, by dyuers good and wholsome lawes, whiche yf they were practised as they ought to bee, of all true subiectes, they myght in some part, serue to diminishe this ragyng and ryotous excesse in apparell: But alas, there appeareth amongst vs, little feare and obedience Act. 12. eyther of God, or man. Therefore muste we nedes looke for Goddes fearefull vengeaunce from heauen, to ouerthrowe our presumption and pryde, as he ouerthrewe Herode, who in his royall apparell, forgettyng God, was smitten of an Aungell, and eaten vp of wormes. By whiche terrible exaumple, God hath taught vs, that we are but wormes meate, although we pamper our selues neuer so muche in gorgeous apparell.

Eccle. 11. Here we may learne, that whiche Iesus the sonne of Sirach teacheth, not to bee proude of clothyng, and rayment, neyther to exalte our selues in the daye of honoure, because the woorkes of the Lorde are wonderfull, and glorious, secrete, and vnknowen, teachyng vs, with humblenesse of myndе, euery one to be myndefull of the vocation, whereunto God hath called hym. Let Christians therefore

endeuour them selues to quenche the care of pleasyng the flesshe, let vs vse the benefites of God in this worlde, in such wyse, that we be not to muche occupied in prouiding for the body. Let vs content our selues quietly, with that which God sendeth, be it neuer so lyttle. And yf it please him to sende plentie, let vs not ware proude thereof, but let vs vse it moderately, al well to our owne comfort, as to the relefe of such as stande in necessitie. He that in aboundaunce and plentie of apparel, hideth his face from him that is naked, dispiseth his owne flesshe, as Esay the Prophete sayeth. Let vs learne to knowe our selues, and not to despise other, let vs remember, that we stande all before the Maiestie of almightie GOD, who shall iudge vs by his holy worde, wherein he forbiddeth excesse, not onely to men, but also to women. So that none can excuse them selues, of what estate or condition so euer they bee. Let vs therefore present our selues before his throne, as *Tertullian* exhorteth, with the ornamentes, which the Apostles speaketh of Ephesians the. vi. Chapter, hauyng our loynes gyrt about with the verite, hauyng the brest plate of righteousnesse, and shodde with shoes prepared by the Gospell of peace. Let vs take vnto vs simplicitie, chastitie, and comlynes, submitting our neckes to the sweete yoke of Christ. Let women bee subiect to their husbandes, and they are sufficiently attyred, saieth *Tertullian*. The wyfe of one *Philo*, an heathen

Esay. 58

Ephe. 6.

Math. 11.

Philo-

Philosopher, beyng demaunded why she ware no golde, she aunswered, that she thought her husbandes vertues, sufficient ornamentes. Howe muche more ought Christian women, instructed by the worde of God, content themselues in theyr husbandes? Yea, howemuche more ought euery Christian to content hym selfe in our Sauiour Christe, thynkyng hym selfe sufficiently garnished with his heauenly vertues? But it wilbe here obiected, and sayd of some nyce and vayne women, that all whiche we do, in paintyng our faces, in dyeng our heere, in embawmyng our bodyes, in decking vs with gay apparell, is, to please our husbandes, to delyght his eyes, and to retayne his loue towarde vs. O vayne excuse, and more shamefull aunswere, to the reproche of thy husbande. What couldest thou more say, to set out his foolyshnes, then to charge him, to be pleased, and delyted with the deuylles tyre? who can paynt her face, and curle her heere, and chaunge it into an vnnaturall colour, but therein doth worke reproue to her maker, who made her? As though she coulde make her selfe more comely, than GOD hath appoynted the measure of her beautie. What do these women, but go about to reforme that whiche God hath made? not knowyng that all thinges naturall, is the worke of God: and thinges disguysed, and vnnaturall, bee the workes of the deuill. And as though a wyfe and a Christian husbande, should delyte to see his

his wife in suche paynted and flourished visions, whiche common harlottes mostly do vse, to trayne therewith theyr louers to naughtinesse, or as though an honest woman coulde delyte to be lyke an harlot for pleasyng of her husbande. Nay, nay, these be but the vayne errours of such as go about to please rather others, then theyr husbandes. And suche attyres, be but to prouoke her, to shewe her selfe abrode, to intyce others, a worthy matter. She muste kepe debate with her husbande, to maintayne suche apparell, whereby she is the worse housewife, the seldomer at home to see to her charge, and so to neglect his thryft, by geuyng great prouocation to her housholde, to waste and wantonnes, whyle she muste wander abroade, to shewe her owne vanitie, and her husbandes foolyshnes. By whiche her pryde, she kyndleth vp much enuy of others, whiche be so vainely delited as she is. She doth but deserue mockes and scornes, to set out all her commendation, in Jewishe and Ethenicke apparel, and yet bragge of her Christianitie. She doth but waste superfluously her husbandes stocke, by suche sumptuousnes, and sometymes is the cause of much bryberie, extortion, and deceypt in her husbandes occupying, that she may be the more gorgeously set out, to the syght of the vayne world, to please the deuyls eyes, and not Goddes, who geueth to euery creature, sufficient and moderate comelynes, wherewith we shoulde be contented, yf we were of God. What

other

other thinge doest thou, by those meanes, but prouokest others, to tempt thee, to deceaue thy soule, by the baite of thy pompe and pryde? what elce doest thou, but settest out thy pryde, and makest of thy inherent apparell of thy body, the deuylles net, to catch the soules of them, whiche beholde thee? O thou woman, not a Christian, but worse then a Paynym, thou ministre of the deuyll: why pamperest thou that carreyn flesshe so hye? whiche sometyme doth stynke and rotte on the earth, as thou goest. Howesoeuer thou perfumest thy selfe, yet can not thy beastlines be hidden, or ouercome with thy smelles and sauours, whiche do rather deforme and myshape thee. then beutifie thee. What meant Salomon, to say, of suche trymming of payne women, when he saide: A fayre woman without good maners and condicions, is lyke a Swine, whiche hath a ryng of golde vpon her snoute: but that the more shee garnysshe thy selfe, with these outwarde blessinges, the lesse thou carest for the inward garnysshyng of thy mynde, and so doest but defoule thy selfe, by suche aray, and not beutifie thy selfe. Heare, heare, what Christes holy Apostles do wryte. Let not the outwarde apparell of women (saieth Saint Peter) be decked with the broydyng of heere, with wrappyng on of golde, or goodly clothyng: but let the mynde, and the conscience, whiche is not seene with the eyes, bee pure and cleane, that is, sayeth he, an acceptable, and an excellent thyng be-

fore

lore God. For so the old auncient holy women attired them selues, & were obedient to theyr husbandes. And Saint Paule saith, that women should apparell them selues with shamefastnes and sobernes, and not with braydes of theyr heere, or golde, or pearle, or precious clothes, but as women shoulde do which wyll expresse godlines by their good outward workes. If we wyll not kepe the Apostles preceptes, at the least let vs heare what Pagans, whiche were ignorant of Christe, haue sayde in this matter. Democrates saith, the ornament of a woman, standeth in chastitie of speache and apparell. Sophocles saith of suche apparell thus: It is not an ornament, O thou foole, but a shame, and a manifest shewe of thy folly. Socrates saith, that that is a garnysshyng to a woman, whiche declareth one hor honestie. The Grecians vse it in a prouerbe: It is not golde or pearle, whiche is a beautie to a woman, but good conditions.

And Aristocle byddeth that a woman shoulde vse lesse apparell then the law doth suffer. For it is not the goodnes of apparell, nor the excellencie of beautie, nor the abundaunce of golde, that maketh a woman to be esteemed, but modestie, and diligence to lyue honestly in all thynges. This outragious vanitie, is now growen so farre, that there is no shame taken of it. We reade in hystoryes, that when kyng Dionisius sent to the women of Lacedemonya robes, they answered and said, that they

shall do vs more shame then honour, and therfore refused them. The women in Rome in olde tyme abhorred that gaye apparell whiche kyng Pirrus sent to them, and none were so greedy and vayne to accept them. And a lawe was openly made of the Senate, and a long tyme obserued, that no woman should weare ouer halfe an ounce of golde, nor should weare clothes of diuers coloures. But perchaunce some dayntie dame wyll saye and aunswere me, that they muste do somethyng to shewe theyr byrth and blood, to shewe theyr husbandes ryches. As though nobilitie were chiefely sene by these thynges, whiche be common to those whiche be moste vyle, as though thy husbandes ryches were not better bestowed then in suche superfluities, as though when thou were christened thou diddest not renounce the pryde of the worlde, and the pompe of the fleshe. I speake not agaynst conuenient apparell, for euery state agreable: but agaynst the superfluitie, agaynst the vayne delight to couet such vanities, to deuyse newe fashions to feede thy pryde with, to spende so much vppon thy carkasse, that thou and thy husbande are compelled to rob the poore, to mayntayne thy costlynesse. Heare howe that noble holye woman Quene Hester, setteth out these goodly ornamentes (as they be called) when (in respecte of sauyng Gods people, she was compelled to put on such glorious apparell, knowyng that it was a fyt stale to blynde the eyes of carnall

fooles.

fooles. Thus she prayed: Thou knowest O Lorde, the necessitie which I am dryuen to, to put on this apparell, and that I abhorre this signe of pryde, and of this glory which I beare on my head, and that I defye it as a fylthy cloth, and that I weare it not when I am alone. Agayne, by what meanes was Holophernes deceaued, but by the glyttering shewe of apparell, whiche that holy woman Judith dyd put on her, not as delyting in them, nor seking vayne voluptuous pleasure by them: but she ware it of pure necessitie by Gods dispensation, vsyng this vanitie to ouercome the vayne eyes of Gods enemie. Such desyre was in those holy noble women, beyng very loth and vnwyllynge otherwyse to weare suche sumptuous apparell, by the whiche others shulde be caused to forget them selues. These be commended in Scripture for abhorryng such vanities, which by constraint and greate necessitie against their hartes desire were compelled to weare them for a tyme. And shall such women be worthy commendations, whiche neyther be comparable with these women aforesayde in nobilitie, nor comparable to them in theyr good zeales to God and his people, whose dayly delyght and seking is, to florysshe in such gaye shyftes and chaunges, neuer satisfyed, nor regardyng who smarteth for their apparel, so they may come by it: O vaine men, whiche be subiectes to theyr wyues, in these inordinat affections. O vaine women to

procure so much hurte to them selues, by the which they come the sooner to misery in this worlde, and in the meane tyme be abhorred of God, hated and scorned of wise men, and in the ende, lyke to be joyned with such, who in hell to late repentynge them selues, shall openlye complayne with these words: what hath our pryde profyted vs? or what profyte hath the pompe of ryches brought vs? All those thynges are passed awaye, lyke a shadow. As for vertue, we dyd neuer shewe any sygne therof. And thus we are consumed in our wyckednes. If thou sayest, that the custome is to be followed, and the vse of the worlde doth compell thee to suche curiositie, then I aske of thee, whose custome shoulde be followed: wise folkes maners, or fooles? If thou sayest the wyse, then I saye followe them. For fooles customes, who shoulde followe but fooles? Consider that the consent of wyse men, ought to be alledged for a custome. Nowe if any lewde custome be vsed, be thou the fyrst to breake it, labour to deminishe it, and lay it downe: and more laude afore God, and more commendation shalt thou wynne by it, then by all the glorye of suche superfluitie.

Thus ye haue harde declared vnto you, what God requyreth by hys worde, concernynge the moderate vse of his creatures. Let vs learne to vse them moderately, as he hath appointed. Almightie god hath taught vs, to what ende and purpose, we shoulde vse our apparell. Let

vs

vs therfore learne so to behaue our selues in the vse therof, as becommeth Christians, alwayes shewyng our selues thankfull to our heauenly father for his great and mercifull benefites, who geueth vnto vs our dayly breade, that is to say, al thynges necessary for this our needy lyfe, vnto whom we shall reyder accomptes for all his benefites, at the glorious appearyng of our Sauiour Christe, to whom with the father, and the holy ghost, be all honour, prayse, and glory for euer and euer. Amen.

ning praier.



There is nothyng in all mans lyfe (well beloued in our Sauyoure Chryste) so nedeful to be spoken of, & dayly to be called vppon, as hartie, zelous, & deuout prayer, ỹ necessitie wherof is so greate, that without it, nothyng may be well obteyned at Gods hand. For as the Apostle James saith: Euery good & perfect gyft cõmeth frõ aboue, and proceadeth from the father of lyghtes, who is also sayd to be ryche and liberall towardes all them that call vpon hym, not because he eyther wyll not or can not geue without asking, but because he hath appoynted prayer as an ordinary meanes betwene hym and vs. There is no doubt, but he alwayes knoweth what we haue nede of, & is alwayes most redy to geue aboundaunce of those thynges that we lacke. Yet to the intent we myght acknowledge hym to be the geuer of al good thinges, & behaue our selues thankfully towardes hym in that behalfe, louyng, fearyng, and worshyppyng hym sincerely and truely, as we ought to do: He hath profitably

Jacob. 1.

Rom. 10.

Math. 6.

and

and wysely ordeyned, that in tyme of necessitie we shoulde humble our selues in his syght, powre out the secretes of our hart before him, and craue helpe at his handes, with continual, earnest, and deuout prayer. By the mouth of his holy Prophete Dauid, he saith on this wyse: Call vppon me in the dayes of thy trouble, and I wyll delyuer thee. Lykewyse in the Gospel, by the mouth of his welbeloued sonne Christ, he saith: aske and it shalbe geuen you, knocke and it shalbe opened, for whosoeuer asketh, receiueth, whosoeuer seketh fyndeth, and to hym that knocketh it shalbe opened. Saint Paule also moste agreablye consentyng hereunto, wylleth men to praye euery where, and to continue therein with thankes geuyng. Neither doth the blessed Apostle Saint James in this poynt any thyng dissent, but earnestly exhortyng all men to diligent prayer saith: If any man lacke wysdome, let hym aske it of God, whiche geueth liberally to all men, and reprocheth no man. Also in another place: Praye one for another (saith he) that ye maye be healed. For the ryghteous mans prayer, auayleth much, yf it be feruent. What other thyng are we taught by these and suche other places, but onlye this, that Almightie God notwithstandyng his heauenly wysdome and foreknowledge, wyll bee prayed vnto, that he wylbe called vpon, that he wyll haue vs no lesse wyllyng on our part to aske, then he on his parte is wyllyng to geue? Therfore moste

Psalm.49. Matth.7. 1.Tim.2. Phil.4. Coll.4. Jacob.1. Jacob.5.

fonde and foolyshe is the opinion and reason
Rom. 8. of those men, which therfore thynke all prayer
to be superfluous and vayne, because God ser-
cheth the hart and the raynes, and knoweth
the meanyng of the spirite before we aske. For
yf this fleshly and carnall reason were suffici-
ent to disanull prayer: then why dyd our Sa-
Math. 15. niour Christe so often crye to his disciples,
watche and praye? why dyd he prescribe them
a fourme of prayer? saying when ye pray, pray
after this sort: Our father whiche art in hea-
Luk. 22. uen, &c. why dyd he praye so often and so ear-
nestlye hym selfe before his passion? Finally,
Acres. 1. why dyd the Apostles immediatly after his as-
cention, gather them selues together into one
seuerall place, and there continue a long time
in prayer? Eyther they must condempne Christ
and his Apostles of extreme folly, or els they
must nedes graunt, that prayer is a thyng most
necessarye for all men, at all tymes, and in all
places. Sure it is, that there is nothyng more
expedient or nedefull for man kynde in all the
worlde, then prayer. Praye alwayes (saith
Ephe. 6. Saint Paule) with all maner prayer and sup-
plication, and watche thereto with all dili-
1. Thes. 5 gence. Also in another place, he wylleth vs to
praye continually, without any intermission
or ceasyng, meanyng thereby that we ought
neuer to slacke nor faynt in prayer, but to con-
tinue therein to our lyues ende. A number of
other such places might here be alleged of like
effecte, I meane, to declare the great necessitie

and

and vse of prayer. But what nede many proues in a playne matter? seyng there is no man so ignorant but he knoweth, no man so blynde but he seeth that prayer is a thyng most nedefull in all estates and degrees of men. For onely by the helpe hereof, we attayne to those heauenly and euerlastyng treasures, whiche God our heauenly father hath reserued and layed vp for vs his chyldren in his deare and welbeloued sonne Jesus Christ, with this couenant and promise, moste assuredlye confirmed and sealed vnto vs, that yf we aske, we shall receaue. Joh. 16.

Nowe the great necessitie of prayer, beyng sufficientlye knowen, that our myndes and hartes maye be the more prouoked and stirred therunto, let vs briefely consider what wonderfull strength and power it hath, to bryng straunge and myghtie thynges to passe. We reade in the booke of Exodus, that Josua fightyng agaynst the Amalekites, did conquer and ouercome them, not so much by vertue of his owne strength, as by the earnest and continuall prayer of Moyses, who as long as he helde vp his handes to God, so long dyd Israell preuayle. But when he faynted and let his handes downe, then dyd Amelecke and his people preuayle. In so muche that Aaron and Hur, beyng in the mount with hym, were fayne to staye vp his handes, vntyll the goyng downe of the Sunne, otherwyse hadde the people of God that day ben vtterly discomfited and put Exod. 17

to

to flyght. Also we reade in another place, of
Iosua. 10. Iosua hym selfe, howe he at the beliegyng of Gibeon, makyng his humble petition to almyghtie God, caused the Sunne & the Moone to staye theyr course, and to standе styll in the myddest of heauen for the space of a whole day, vntyll such tyme the people were sufficientlye
2. Pa. 20 auenged vppon theyr enemies. And was not Iehosaphates prayer of great force & strength, when God at his request caused his enemies to fall out among themselues, and wylfullye to destroye one another? who canne maruayle
3. Re. 18. ynough at the effect and vertue of Elias prayer? He beyng a man subiecte to affections, as we are, prayed to the Lorde, that it myght not rayne, and there fell no rayne vpon the earth for the space of three yeres and syre monethes. Agayne, he prayed that it myght rayne, and there fell greate plentie, so that the earth brought forth her encrease most aboundantlye.

It were to long to tell of Iudith, Hester, Susanna, and of diuers other godly men and women, howe greatly they preuayled in all theyr doynges, by geuyng theyr myndes earnestlye and deuoutly to prayer. Let it be sufficient at this time to conclude with the sayinges of Augustine and Chrisostome, wherof the one calleth prayer the kay of heauen, the other plainlye affirmeth, that there is nothyng in all the worlde, more strong then a man that geueth hym selfe to feruent prayer. Nowe then deare-

Aug. Serm 26. de tempore.

Chrisost. sup Matth. 22.

lye

lye beloued, seing prayer is so nedefull a thing and of so great strength before God, let vs accordyng as we are taught by the example of Christe and his Apostles, be earnest and diligent in callyng on the name of the Lorde. Let vs neuer faynt, neuer slacke, neuer geue ouer, but let vs dayly and hourely, early and late, in season and out of season, be occupyed in godly meditations and prayers. What yf we obteyne not our petition at the fyrste? yet let vs not be discouraged, but let vs continually crye and call vpon God. He will surely heare vs at length, if for no other cause, yet for very importunities sake. Remember the parable of the vnryghteous iudge and the poore wydow, howe she by her importunate meanes, caused hym to do her iustice against her aduersarye, although otherwise he feared neither God nor man. Shall not God much more auenge his electe (saith our Sauiour Christ) whiche crye vnto hym day and nyght? Thus he taught his Disciples, and in them all other true Christian men, to praye alwayes, and neuer to faynt or fhynke. Remember also the example of the woman of Chanaan, howe she was reiected of Christe, and called dogge, as one moste vnworthye of any benefite at his handes: yet she gaue not ouer, but folowed hym styll, crying and callyng vpon him to be good and mercifull vnto her daughter. And at lengthe by her importunitie, she obteyned her requeste. O let vs learne by these examples to be earnest

Luk. 18.

Math. 15.

and

and feruent in prayer, assuring our selues that whatsoeuer we aske of God the father in the name of his sonne Christ, and according to his
Joh. 16. wyll, he wyll undoubtedly graunt it. For he is truely it selfe, and as truely as he hath promysed it, so truely wyll he performe it. God for his great mercies sake so worke in our hartes by his holy spirit, that we may alwayes make our humble prayers vnto him, as we ought to do, and alwayes obteyne the thyng which we aske, thorough Jesus Christ our Lord, to whom with the father and the holy ghoste, be all honor and glory, worlde without ende. Amen.

The seconde part of the Homely, concerning Prayer.

IN the fyrste parte of this Sermō, ye haue the great necessitie & also the great force of deuout & earnest prayer declared & proued vnto you, both by diuers waighty testimonies, and also by sundrye good examples of holy scripture. Now we shal you learne whom you ought to call vpon, and to whō ye ought alwayes to direct your prayers.

we are euidently taught in Goddes holy Testament, that almyghtie God is the onelye fountayne, and welspryngе of all goodnesse, and that whatsoeuer we haue in this worlde, we receaue it only at his handes. To this effect, serueth the place of Sainct James. Euerye good and perfecte gyft, saith he, commeth from aboue, and proceadeth from the father of lyghtes. To this effect also, serueth the testimonie of Paule, in diuers places of his Epistles, witnessyng that the spirite of wisedome, the spirit of knowledge, and reuelation, yea euerye good, and heauenly gyft, as fayth, hope, charitie, grace, and peace, commeth onelye and solelye of God. In consideration whereof, he burdeth out into a godlye passion, and sayeth: O man, what thynge hast thou, whiche thou hast not receaued? Therefore whatsoeuer we nede or lacke any thynge, partenyynge eyther to the body, or the soule, it behoueth vs to runne onelye vnto God, who is the onely geuer of all good thynges. Our sauyour Christe in the Gospell, teachynge his disciples howe they shoulde praye, sendeth them to the father in his name, sayinge: Verely, verely I saye vnto you, what soeuer ye aske the father in my name, he wyll geue it vnto you. And in another place, when ye praye, praye after this sorte: Our father whiche art in heauen, &c. And doth not God hym selfe, by the mouth of his Prophete Dauid, wyll and commaunde vs to call vppon hym? The Apostle wytheth

Jacob. 1.

1. Cor. 4

John. 19.
Math. 6.
Luke. 11.

Psal. 50.

grace,

grace and peace to all them that call on the name of the Lorde, and of his sonne Iesus Christe, as doth also the Prophete Ioell, saying: And it shall come to passe, that whosoeuer shall call on the name of the Lorde, shall be saued.

Joel.2. Actes.1.

Thus then it is playne by the infallible worde of trueth and lyfe, that in all our necessities we must flee vnto God, direct our prayers vnto hym, call vpon his holy name, desyre helpe at his handes, and at no others. Wherof yf ye wyll yet haue a further reason, marke that which foloweth. There are certayne conditions moste requisite to be founde in euery such a one that must be called vpon, whiche yf they be not founde in hym vnto whom we pray, then doth our prayer auayle vs nothing, but is altogether fruitlesse. The fyrst is this, that he to whom we make our prayers, be able to helpe vs. The seconde is, that he wyll helpe vs. The thyrde is, that he be suche a one as maye heare our prayers. The fourth is, that he vnderstand better then we our selues what we lacke, and howe farre we haue nede of helpe. If these thynges be to be founde in any other sauyng only God, then may we lawfully call vpon some other besides God. But what man is so grosse but he well vnderstandeth that these thinges are only proper to him which is omnipotent, and knoweth all thinges, euen the very secretes of the hart, that is to saye, onely and to God alone, wher-

of

of it foloweth, that we muſt call neither vpon Angell nor yet vpon Saint, but only and ſolelye vppon God, as Saint Paule doth wryte. Rom.10. Howe ſhall men call vpon hym in whom they haue not beleued? So that inuocation or prayer, may not be made without faith in hym on whom we call, but that we muſte fyrſt beleue in hym, before we can make our prayers vnto hym, wherupon we muſt only and ſolely pray vnto God. For to ſaye that we ſhould beleue eyther in Angel or Saint, or in any other ſaued creature, were moſte horrible blaſphemye agaynſt God and his holy worde, neyther ought this fancie to enter into the hart of any Chriſtian man, becauſe we are expreſſelye taught in the worde of the Lorde, onlye to repoſe our fayth in the bleſſed Trinitie, in whoſe onlye name we are alſo baptiſed, accordyng to the expreſſe commaundement of our Sauiour Jeſus Chriſt, in the laſt of Mathewe. Math.28.

But that the trueth hereof maye the better appeare, euen to them that be moſte ſimple and vnlearned, let vs conſider what prayer is. Saint Auguſtine calleth it a lyftyng vp of the mynde to God, that is to ſaye, an humble and lowely powryng out of the harte to God. *De ſpi. & lit. ca. 50.* *Iſidorus* ſaith, that it is an affection of the harte, and not a labour of the lyppes. So that by theſe places, true prayer doth conſiſt, not ſo muche in the outwarde ſounde and voyce of wordes, as in the inwarde gronyng and cryeing of the hart to God. *De ſummo bono. cap. 8. lib. 3.*

Nowe

Nowe then, is there any Aungell, any vir-
gin, any Patriarche, or Prophete, amonge the
dead, that can vnderstande, or knowe the mea-
nynge of the hart? The Scripture sayth, it is
God that sercheth the hart, and raynes, and
that he onely knoweth the hartes of the chyl-
dren of men. As for the sainctes, they have so
lytle knowledge of the secretes of the harte,
that manye of the auncient fathers greatly
doubt, whether they knowe any thynge at all,
that is commonly done on earth. And albeit
some thinke they do, yet S. Augustine a doc-
tour of great auctheritie, and also antiquitie,
hath this opinion of them, that they knowe
no more what we do on earth, then we knowe
what they do in heauen. For proffe whereof he
alledgeth the wordes of Esay the Prophete,
where it is laid, Abraham is ignorant of vs,
and Israell knoweth vs not. His minde there-
fore is this, not that we shoulde put any reli-
gion in worshippynge them, or prayinge vnto
them: but that we shoulde honour them by fo-
lowyng their vertuous and godly lyfe. For as
he witnesseth in another place, the Martirs
and holy men in tymes past, were wont after
their death, to be remembred and named of the
Priest at diuine seruice: but neuer to be invo-
cated or called vpon. And why so? because the
Priest (saith he) is Gods Priest, and not theirs,
wherby he is bounde to call vpon God, and not
vpon them.

Psal. 7.
Apoc. 2.
Hiere. 7
2. Par. 6

Lib. de cura p mort. agends. capit. 13.

De vera re-lig. cap. 55.

Lib. 22. de ciuit. dei. capit. 10.

Thus you see, that the auctheritie both of
scripture

scripture, and also of Augustine, doth not permit, that we shoulde pray vnto them. O that all men woulde studiously reade and searche the scriptures, then shoulde they not be drowned in ignorance, but should easely perceyue the trueth, as well of this poynte of doctrine, as of all the rest. For there doth the holy ghost playnely teache vs, that Christe is our onely mediatour, and intercessour with god, and that we must seeke and run to no other. If any man sinneth sayth S. John, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propitiation for our sinnes. Sainct Paule also sayeth, there is one God, and one mediatour betweene God and man, euen the man Jesus Christ. whereunto agreeth the testimony of our Sauioure him selfe, witnessyng that no man commeth to the father, but onely by him, who is the waye, the trueth, the lyfe, yea, and the onely doze, whereby we muste enter into the kyngdome of heauen, because God is pleased in no other, but in him. For which cause also, he cryeth and calleth vnto vs, that we shoulde come vnto him, saying: Come vnto me, all ye that laboure, and be heauy laden, and I shall refreshe you. would Christ haue vs so necessarily come vnto him: and shall we most vnthankfully leaue him and runne vnto other? This is euen that, whiche God so greatly complayneth of by his Prophete Jeremye, saying: My people haue committed two great offences, they haue for-

John.5.

1.John.2.

1.Tim.2.

John.14.

Ibidem.

John.10.

Math.17

Math.11.

saken me the fountayne of the waters of life, and haue dygged to them selues, broken pittes, that can holde no water. Is not that manne thinke you unwyse, that wyll runne for water to a lytle brooke, when he may as well go to the head sprynge? Euen so may his wysedome be iustly suspected, that wyll flee vnto Sainctes in tyme of necessitie, when he may boldly, and without feare, declare his griefe, and direct his prayer vnto the Lorde him selfe.

If God were straunge, or daungerous to be talked withall, then myght we iustlye draw backe and seeke to some other. But the Lord is nygh vnto them, that call vppon him in fayth and trueth, and the prayer of the humble and meeke, hath alwayes pleased him. What yf we be sinners, shall we not therefore pray vnto GOD? or shall we dispayre to obtayne any thyng at his handes? Why dyd Christ then teache vs to aske forgeuenes of our sinnes? saying: And forgeue vs our trespasses, as we forgeue them that trespasse against vs. Shall we thinke that the Sainctes are more mercyfull in hearing sinners then GOD? Dauyd sayeth, that the Lord is full of compassion and mercy, slowe to anger, and of great kyndnes. Sainct Paule saieth, that he is riche in mercy, towardes all them that call vpon hym. And he hym selfe by the mouth of his Prophete Esay sayeth: For a litle while haue I forsaken thee, but with great compassion will I gather thee. For a moment in myne anger, I haue hyd

Psa 144. Judit. 9. Psal. 103 Ephe. 2. Esay. 52

hyd my face from thee, but with euerlastyng mercy haue I had compassion vpon thee. Therfore the sinnes of any man, ought not to withholde him from prayng vnto the Lorde his God. But yf he be truely penitent, and stedfast in fayth, let him assure hym selfe, that the Lorde wylbe mercyfull vnto him, and heare his prayers. O but I dare not (wyll some man say) trouble God at all tymes with my prayers. we see that in kynges houses and courtes of Prynces, men can not bee admitted, vnlesse they fyrst vse the helpe and meane of some special noble man, to come vnto the speach of the kyng, and to obtayne the thyng that they woulde haue. To this reason doth S. Ambrose answere very well, wrytyng vppon the fyrst Chapter to the Romaynes. Therefore (sayeth he) we vse to go vnto the kyng by officers and noble men, because the kyng is a mortall man, and knoweth not to whom he maye commit the gouernment of the cõmon welth. But to haue GOD our frende, from whom nothyng is hyd. we nede not any helper, that shoulde further vs with his good worde, but onely a deuoute and godly mynde. And yf it be so, that we nede one to intreate for vs: whye may we not content our selues with that one mediatoure, whiche is at the ryght hande of God the father, and there lyueth for euer, to make intercession for vs? As the bloudde of Christ dyd redeeme vs on the crosse, and clense vs from our sinnes: euen so it is nowe able to

Ambros. in 1. cap. ad Roma.

Hebre. 7

saue all them that come vnto God by it. For Christ sitting in heauen, hath an euerlastyng Priesthode, and alwayes prayeth to his father, for them that be penitent, obtaynyng, by vertue of his woundes, whiche are euermore in the syght of GOD, not onely perfect remission of our sinnes, but also all other necessaries, that we lacke in this worlde, so that his onely mediatour, is sufficient in heauen, and nedeth no others to helpe hym. Why then do we
Math. 6. pray one for another in this lyfe, some man
Jacob. 5. perchaunce wyll heare demaunde? forsouth
Collo. 4. we are wylled so to do, by the expresse com-
1. Tim 2. maundement, both of Christ, and his Disciples, to declare therein, aswell the fayth that we haue in Christ towardes God, as also the mutuall charitie that we beare one towardes another, in that we pitie our brothers case, and make our humble petition to God for him. But that we shoulde pray vnto Saynctes, neyther haue we any commaundement in all the Scripture, nor yet example whiche we may safely folowe. So that beyng done without auctho[r]itie of Goddes worde, it lacketh the ground of fayth, and therfore can not be accep-
Hebr. 11. table before God. For whatsoeuer is not of
Rom. 14 fayth, is sinne. And the Apostle sayeth, that
Rom. 10. fayth commeth by hearyng, and hearyng by the worde of GOD. Yet thou wylt obiect further, that the Saynctes in heauen do pray for vs, and that their prayer proceadeth of an earnest charitie, that they haue towardes their

brethren

brethren on earth. wherevnto it may bee well answered. First, that no man knoweth whether they do pray for vs or no. And yf any will go about to proue it by the nature of charitie concluding, that because they dyd pray for men on earth, therefore they do muche more the same nowe in heauen. Then may it bee sayde by the same reason, that as ofte as we do weepe on earth, they do also weepe in heauen: because whyle they lyued in this worlde. It is most certayne and sure, they dyd so. As for that place whiche is written in the Apocalipses, namely that the Aungell dyd offer vp the prayers of the Saintes vpon the golden aulter: it is properly meant and ought properly to be vnderstode of thole Saintes, that are yet lyuing on earth, and not of them that are dead, otherwyse whatsoeuer were it, that the Aungell shoulde offer vp their prayers, beyng nowe in heauen before the face of almightie God. But admit the Saintes do pray for vs, yet do we not knowe howe, whether specially for them whiche call vppon them, or els generally for all men, wishing well to euery man alyke. If they pray specially for them whiche call vppon them, then is it to bee feared they heare our prayers, and also knowe our harts desyre: whiche beyng to be false, as is alreadye proued, both by the Scriptures, and also by the authoritie of Augustine. Let vs not therefore put our trust or confidence in the Saintes or Martyrs that be dead: Let vs not call vppon

them, nor desyre helpe at theyr handes: but let vs alwayes lyft vp our hartes to God, in the name of his deare sonne Christ, for whose sake, as God hath promysed to heare our prayer, so he wyll truely performe it. Inuocation is a thyng proper vnto God, whiche yf we attribute vnto the Sainctes, it soundeth to theyr reproche, neyther can they well beare it at our handes. When Paule had healed a certayne lame man, whiche was impotent in his feete, at Listra, the people woulde haue done sacrifice to him and Barnabas, who reneyng their clothes, refused it, and exhorted them to worship the true God. Likewyse in the Reuelation, when Saynct Iohn fell before the Aungelles feete, to worship him, the Aungell wouldenot permit him to do it, but commaunded him that he shoulde worship God. Whiche examples declare vnto vs, that the Sainctes and Aungelles in heauen, wyll not haue vs to do any honoure vnto them, that is due and proper vnto God. He onely is our father, he onely is omnipotent, he onely knoweth and vnderstandeth all thinges, he onely can helpe vs at all tymes, and in all places, he suffereth the Sunne to shyne vppon the good and the badde, he fedeth the young Rauens that cry vnto hym, he saueth both man and beast, he wyll not that any one heere of our head shall perysshe: but is alwayes ready to helpe and preserue all them that put theyr trust in hym, accordyng as he hath promised, saying: before they call, I wyll

Act. 14.

Apoc. 19.

Esay. 65

aunswere

aunſwere, and whyles they ſpeake, I wyll heare. Let vs not therefore, any thyng miſtruſt his goodnes, let vs not feare to come before the throne of his mercy, let vs not ſeeke the ayde & helpe of Sainctes: but let vs come boldly our ſelues, nothyng doubtyng, but God for Chriſtes ſake, in whom he is wel pleaſed, wyl heare vs without a ſpokes man, and accompliſhe our deſyre in all ſuche thinges, as ſhalbe agreable to his moſt holy wyll. So ſayeth Chriſoſtome, an auncient doctour of the Church, and ſo muſte we ſtedfaſtly beleue, not becauſe he ſayeth it, but muche more becauſe it is the doctryne of our Sauiour Chryſt him ſelfe, who hath promyſed, that if we pray to the father in his name, we ſhall certaynely be harde, both to the releſe of our neceſſities, and alſo to the ſaluation of our ſoules, whiche he hath purchaſed vnto vs, not with golde or ſyluer, but with his precious bloud, ſhedde once for all vpon the croſſe. To him therefore, with the father, and the holy ghoſt, thre perſons and one God, be all honour, prayſe, and glory, for euer and euer. Amen.

Chriſſo. & Home. de profeſſa. euange.

R. (iiii) The

of Prayer.



E were taught in the other parte of this Sermon, vnto whom ye ought to dyrecte your prayers, in time of nede and neceſſitie, that is to witte, not vnto Aungelles, or Sainctes, but vnto the eternall and euerliuing God, who becauſe he is mercyfull, is al wayes ready to heare vs, when we call vppon him, in true and perfect faith. And becauſe he is omnipotent, he can eaſely perfourme and bryng to paſſe, the thyng that we requeſt to haue at his handes. To doubt of his power, Pſal. 5. it were a playne poynt of infidelitie, and cleane agaynſt the doctryne of the holy ghoſt, whiche teacheth that he is all in all. And as touching his good wyll in this behalfe, we haue expreſſe teſtimonies in Scripture, howe that he wyll helpe vs, and alſo deliuer vs, yf we call vppon him in tyme of trouble. So that in both theſe reſpectes, we ought rather to call vppon him, then vppon any other. Neyther ought anye man therefore to doubt, to come boldely vnto God, becauſe he is a ſinner. For the Lorde (as Pſa. 107 the Prophete Dauid ſayeth, is gracious and mercyfull, yea, his mercy and goodneſſe endu-

reth

reth for euer. He that sent his owne sonne into the worlde to saue sinners, wyll he not also heare sinners, yf with a true penitent harte, and a stedfast fayth, they pray vnto him? Yes, yf we acknowledge our sinnes, God is faythfull and iuste to forgeue vs our sinnes, and to clense vs from all vnrighteousnesse, as we are playnely taught by the examples of Dauyd, Peter, Mary Magdalen, the Publican, and diuers other. And where as we must nedes vse the helpe of some mediatour and intercessour, let vs content our selues with him that is the true and onely mediatour of the newe Testament, namely the Lorde and Sauiour Jesus Christ. For as Saint John sayeth, yf any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, who is the propitiation for our sinnes. And S. Paule in his fyrst Epistle to Timothy saieth: There is one God, and one mediatour betweene God & man, euen the mā Jesus Christ, who gaue him self a raunsome for al men, to be a testimony in due time.

1. Tim. 1

1. John. 1

1. John. 1

1. Tim. 1

Nowe after this doctrine established, you shalbe instructed, for what kynde of thynges, and what kynde of persons, ye ought to make your prayers vnto God. It greatly behoueth all men, when they pray, to consider well and diligently with them selues, what they aske and require at Gods handes, least yf they desire the thing which they ought not, their petitions be made voyde, and of none effect. There came on a time vnto Agesilaus the king, a certayne

tayne impoꝛtunate ſuter, who requeſted him in a matter earneſtly, ſayinge: Sir, and it pleaſe your grace, you dyd once ꝓmyſe me. Trueth quoth the kyng, yf it be iuſt that thou requireſt, then I ꝓmyſed thee, otherwyſe I dyd onely ſpeake it, and not ꝓmyſe it. The man would not ſo be aunſwered at the kinges hande, but ſtyll vrgyng him moꝛe and moꝛe, ſayde: It becommeth a king to perfourme the leaſt woꝛde he hath ſpoken, yea, yf he ſhould onlye becke with his head. No moꝛe ſayeth the kyng, then it behoueth one that commeth to a kyng, to ſpeake and aſke thoſe thinges, whiche are ryghtfull and honeſt. Thus the kyng cald of this vnreaſonable and impoꝛtunate ſuter.

Nowe, yf ſo great conſideration be to be had, when we kneele beꝛoꝛe an earthly kyng: howe muche moꝛe ought to be had, when we kneele beꝛoꝛe the heauenly kyng, who is onely delighted with iuſtice and equitie, neyther wyll admitte any vayne, fooliſhe, oꝛ vniuſt petition? Therfoꝛe it ſhalbe good & ꝓfitable, thoughly to conſider and determine with our ſelues, what thinges we maye lawfully aſke of God, without feare of repulſe, and alſo what kinde of perſons we are bounde to commende vnto God in our dayly ꝓayers.

Two thinges are chiefly to be reſpected in euery good and godly mans ꝓayer. His owne neceſſitie, and the glory of almightie God. Neceſſitie belongeth eyther outwardly to the bodye, oꝛ els inwardly to the ſoule. Which part of

man,

man, because it is muche more precious and excellent then the other, therefore we ought fyrst of all to craue suche thinges, as properly belong to the saluation thereof: as the gyft of repentaunce, the gyft of fayth, the gyft of charitie and good workes, remission and forgeuenesse of sinnes, pacience in aduersitie, lowelinesse in prosperitie, and such other lyke fruites of the spirite, as hope, loue, ioy, peace, longe suffering, gentlenesse, goodnesse, mekenesse, and temperauncie, whiche thinges God requireth of all them that professe them selues to be his children, saying vnto them on this wise: Let your lyght so shyne before men, that they may see your good workes, and glorifie your father whiche is in heauen. And in another place he also sayeth: Seeke fyrst the kingdome of God, and his ryghteousnes, and then all other thinges shalbe geuen vnto you. Wherin he putteth vs in mynde, that our chiefe and greatest care, ought to be for those thinges whiche pertayne to the health and safegarde of the soule, because we haue here (as the Apostle sayeth) no continuing Citie, but do seeke after another in the worlde to come. Gala. 6. Math. 5. Math. 6. Hebre. 13

Nowe, when we haue sufficiently prayed for thynges belongyng to the soule, then may we lawfully, and with safe conscience, pray also for our bodyly necessities, as meate, drinke, clothing, health of body, deliuerance out of prison, good luche in our dayly affayres, & so forth, according as we shal haue nede. Wherof what

better

better example can we desyre to haue, then of Christ him selfe, who taught his disciples, and all other Christian men, first to pray for heauenly thinges, and afterward for earthly thinges, as is to be seene in that prayer, whiche he left vnto his Churche, commonly called the Lordes prayer? In the thyrde booke of kinges and thirde Chapter, it is written, that God appeared by nyght in a dreame, vnto Salomon the kyng, saying: Aske of me whatsoeuer thou wilt, and I will geue thee. Salomon made his humble prayer, and asked a wyse and prudent hart; that myght iudge and vnderstande what were good, and what were yll, what were godlie, and what were vngodly, what were righteous, and what were vnrighteous in the syght of the Lord. It pleased God wonderously, that he had asked this thing. And God sayde vnto him, because thou hast requested this woord, and hast not desired many dayes and long yeres vpon the earth, neyther aboundaunce of ryches and goodes, nor yet the lyfe of thine enemyes whiche hate thee, but hast desired wisedome to sit in iudgement: Beholde, I haue done vnto thee, according to thy wordes. I haue geuen thee a wise hart, full of knowledge and vnderstandyng, so that there was neuer none lyke thee before tyme, neyther shall be in tyme to come. Moreouer I haue besides this, geuen thee that which thou hast not required, namely worldly wealth and riches, princely honour and glory, so that thou shalt therin also passe al

Math. 6. Luke. 11.

kinges

thynges that euer were.

Note in this example, howe Salomon beyng put to his choyse, to aske of God whatsoeuer he woulde, requested not vayne and transitorye thynges, but the hygh and heauenly treasures of wysedome, and that in so doyng, he obteyneth, as it were in recompence, both ryches and honour. Wherein is geuen vs to vnderstande, that in our dayly prayers, we shoulde chiefely and principallye aske those thynges, whiche concerne the kyngdome of GOD, and the saluation of our owne soules, nothyng doubtyng, but all other thynges shall (accordyng to the promyse of Christ) bee geuen vnto vs. But here we muste take hede, that we forget not that other ende, whereof mention was made before, namely the glory of God. Whiche vnlesse we mynde and set before our eyes, in makynge our prayers, we may not looke to be harde, or to receaue any thyng of the Lorde. In the. xx. Chapter of Matthewe, the mother of the two sonnes of Zebedie came vnto Iesus, worshyppyng hym and sayinge: Graunt that my twoo sonnes may sit in thy kyngdome, the one at thy vyght hande, and the other at thy lefte hande. In this petition, she dyd not respect the glory of God, but playnely declared the ambition and vayne glory of her owne mynde, for whiche cause she was also most worthely repelled, and rebuked at the Lordes hande. In lyke maner we reade in the Actes, of one Symon Ma- Actes. 8.

gus

gus a sorcerer, howe that he perceauyng that through laying on of the Apostles handes, the holye ghost was geuen, offered them money, sayinge: Geue me also this power, that on whomsoeuer I lay my handes, he may receaue the holy ghost. In makyng this request, he sought not the honour and glory of GOD, but his owne priuate gayne and luker, thynkyng to get great store of money by this feate, and therefore it was iustlye sayde vnto hym: thy money perysshe with thee, because thou thynkest that the gyft of GOD may be obtayned with money. By these and suche other examples, we are taught, whensoeuer we make our prayers vnto God, chiefely to respect the honour and glory of his name. Whereof we haue this generall precepte in the Apostle Paule: Whether ye eate or drinke, or whatsoeuer you do, looke that you do it to the glory of God. Which thing we shall best of all do, yf we folow the exaumple of our Sauiour Christ, who praying that the bytter Cuppe of death myght passe from him, would not therein haue his owne wyll fulfylled, but referred the whole matter to the good wyll and pleasure of his father.

1. Cor. 10
Colloss. 3
Math. 26
Luke. 22

And hytherto concernyng those thynges, that we maye lawefullye and boldely aske of GOD.

Nowe it foloweth, that we declare what kynde of persons we are bounde in conscience to pray for. Saincte Paule wrytyng to Timothy,

1. Tim. 2

thy, exhorteth hym to make prayers and supplications for all men, exemptyng none, of what degree or state soeuer they be. In which place he maketh mention by name, of Kynges and rulers whiche are in aucthoritie, puttyng vs therby to knowledge, howe greatly it concerneth the profitte of the common wealth, to pray diligently for the higher powers. Neyther is it without good cause, that he doth so often in all his Epistles, craue the prayers of Goddes people for hym selfe. For in so doyng, he declareth to the worlde, howe expedient and nedefull it is, dayly to call vppon God for the ministers of his holy worde and Sacramentes, that they maye haue the dore of vtteraunce opened vnto them, that they maye truely vnderstande the Scriptures, that they maye effectuallye preache the same vnto the people, and bryng forth the true fruites thereof, to the example of all other. After this sort did the congregation continually pray for Peter at Hierusalem, and for Paule amonge the Gentyles, to the great encrease and furtheraunce of Chrystes Gospell. And yf we, folowyng theyr good example herein, wyll studye to do the lyke, doubtlesse it can not be expressed, howe greatlye we shall both helpe our selues, and also please God.

Collo. 4
Rom. 15
2. The. 3
Ephe. 6.

Act. 12.

To discourse and runne through all degrees of persons, it were to long. Therefore ye shall briefly take this one conclusion for all: whomsoeuer we are bounde by expresse commaundement

ment to loue, for those also are we bounde in
conscience to pray. But we are bounde by ex-
presse commaundement, to loue all men as
our selues: therefore we are also bounde to
pray for all men, euen as well as yf it were for
our selues, notwithstandyng we knowe them
to be our extreme and deadly enemyes. For so
doth our Sauiour Christ, playnely teache vs
Math. 5. in his holy Gospell, saying: Loue your ene-
myes, blesse them that curse you, do good to
them that hate you, pray for them that perse-
cute you, that ye may be the children of your fa-
ther whiche is in heauen. And as he taught
his Disciples, so dyd he practise him selfe in his
Luke. 23 lyfe tyme, prayeng for his enemyes vppon the
crosse, and desyryng his father to forgeue them,
because they knewe not what they dyd: as did
also that holye and blessed Martyr Stephen,
Actes. 7. when he was cruelly stoned to death of the
stubburne and styfnecked Jewes, to the exam-
ple of all them, that wyll truely and vnfayned-
lye folowe theyr Lorde and maister Christ, in
this miserable and mortall life.

Nowe to entreate of that question, whe-
ther we ought to pray for them that are depar-
ted out of this worlde, or no. Wherein yf we
wyll cleaue onely vnto the worde of God: then
must we nedes graunt, that we haue no com-
maundement so to do. For the scripture doth
acknowledge but two places after this lyfe.
The one proper to the elect and blessed of God,
the other to the reprobate and dampned soules.

as

as maye bee well gathered by the parable of Lazarus and the riche man, whiche place S. Augustine expoundynge, saieth on this wyse: Luke.19
Wyse which Abraham speaketh vnto the riche man in Lukes Gospell, namely that the iuste can not go into those places, where the wycked are tormented: what other thinges doth it Lib.2. Euange. quest.ca.38
signifie, but onely this, that the iust, by reason of Goddes iudgment, whiche may not be reuoked, can shewe no deede of mercy in helpyng them, whiche after this lyfe, are cast into prysion, vntyll they pay the vttermoste farthyng. These wordes as they confounde the opinion of helping the dead by prayer, so they do cleane conclute and take awaye the vayne erroure of purgatory, whiche is grounded vpon this sayinge of the Gospell: Thou shalt not depart thence, vntyll thou hast payde the vttermoste farthyng. Howe doth Saincte Augustine say, that those men whiche are cast into prysion after this life, on that condition, may in no wise be holpen, though we woulde helpe them neuer so muche. And why? Because the sentence of God is vnchaungeable, and cannot be reuoked agayne. Therefore let vs not deceaue our selues, thynkyng that eyther we maye helpe other, or other maye helpe vs by theyr good and charitable prayers in time to come. For as the preacher sayeth: when the tree falleth, Eccle. 11
whether it be towarde the South, or towarde the North, in what place soeuer the tree falleth, there it lyeth, meanyng therby that euery

mortall man dyeth, eyther in the state of salua-
tion or damnation, accordyng as the woordes
of the Euangelist John, do also playnely im-
port saying: He that beleeueth on the sonne of
John. 3. God, hath eternall lyfe. But he that beleeueth
not on the sonne, shall neuer see lyfe, but the
wrath of GOD abydeth vpon him. Where is
then the thyrde place, which they call purgato-
rie? or where shall our prayers helpe, and pro-
Lib. 5. fite the dead? Saint Augustine doth onely ac-
Hypogno. knowledge two places after this lyfe, heauen
and hell. As for the thyrde place, he doth plain-
ly denye, that there is any suche to bee founde
in all Scripture. Chrisostome likewise is of
Chri. in Heb. 2. Homi. 4. this mynde, that vnlesse we washe away our
sinnes in this present worlde, we shall finde
no comfort afterwarde. And Saint Cyprian
Cipria. con- sra demetrianum. sayeth, that after death, repentaunce and sor-
rowe of payne, shalbe without fruite, weepyng
also shalbe in vayne, and prayer shalbe to no
purpose. Therefore he counselleth all men
to make prouision for them selues whyle they
may, because when they are once departed out
of this lyfe, there is no place for repentaunce,
nor yet for satisfaction. Let these and suche
other places be sufficient, to take awaye the
grosse errour of purgatorye out of our heades,
neyther let vs dreame anye more, that the
soules of the dead are any thyng at all holpen
by our prayers: but as the Scripture tea-
cheth vs, let vs thynke that the soule of man
passyng out of the body, goeth straygyt wayes,

eyther

ryther to heauen, or els to hell. whereof the one needeth no prayer, and the other is without redemption. The onely purgatory wherin we must trust to be saued, is the death and bloud of Christ, whiche yf we apprehende with a true and stedfast fayth, it purgeth and cleanseth vs from all our sinnes, euen as well as yf he were nowe hangynge vppon the crosse. The bloud of Christ, sayeth Sainct John, hath cleansed vs from all sinne. The bloud of Christ, sayeth Saincte Paule, hath purged our consciences from dead workes, to serue the liuyng God. Also in another place he sayeth, we be sanctified and made holy, by the offeryng vp of the body of Jesus Christ, done once for all. Yea, he addeth more saying, with the one oblation of his blessed bodye, and precious bloud, he hath made perfecte for euer and euer all them that are sanctified. This then is that purgatorye, wherein all Christian men must put theyr whole trust, and confidences, nothyng doubtyng, but yf they truely repent them of theyr sinnes, and dye in perfect fayth, that then they shall forthwith passe from death to life. If this kynde of purgation will not serue them, let them neuer hope to be released by other mennes prayers, though they should continue therein vnto the worldes ende. He that cannot be saued by fayth in Christes bloud, howe shall he looke to be deliuered

1. John. 1
Hebr. 9
Hebr. 10
Ibidem.

uered by mans intercessions? hath God more respecte to manne on earth, then he hath to Christ in heauen? If any man sinne (sayeth
1. Iohn. 2 Saint Iohn) we haue an aduocate with the father, euen Iesus Christ the ryghteous, and he is the propitiation for our sinnes. But we must take heede that we call vppon this aduocate, whyle we haue space geuen vs in this lyfe, least when we are once dead, there bee no hope of saluation left vnto vs. For as euery man shapeth with his owne cause, so euery man shall ryse agayne with his owne cause. And looke in what state he dyeth, in the same state he shalbe also iudged, whether it be to saluation, or dampnation. Let vs not therefore dreame, eyther of purgatory, or of prayer for the soules of them that be dead: but let vs earnestly and diligently pray for them, whiche are expressye commaunded in holye Scripture, namely for kynges and rulers, for ministers of Goddes holy worde and Sacramentes, for the Sainctes of this worlde, otherwyse called the faythfull. To be short, for all men lyuyng, be they neuer so great enemyes to God and his people, as Iewes, Turkes, Pagans, Iudelles, Heretikes, &c. Then shall we truely fulfyll the commaundement of God in that behalfe, and playnely declare our selues, to be the true chylden of our heauenly father, whiche suffereth the Sunne to shyne vppon the good and the bad, and the rayne to fall vppon the iust

tall and the vniuall, for whiche, and all other benefites moste aboundauntly bestowed vpon mankynd from the beginning,

let vs geue him hartie thankes, as we are moste bounde, and

prayse his name, for euer and euer.

Amen.

So (with)

AN HOMYLY of the place and time of prayer.

GOd through his almightie power, wisedome, and goodnes, created in the beginning heauen & earth, the Sunne, ỹ Mone, the starres, the foules of the ayre, the beastes of the earth, the fishes in the sea, and all other creatures for the vse and commoditie of man, whom also he had created to his owne ymage and likenes, and geuen him the vse and gouernment ouer them all, to thende he should vse them in suche sort, as he had geuen him in charge and commaundement, and also that he shoulde declare him selfe, thankefull and kynde, for all those benefites so liberally and so graciously bestowed vpon him, vtterly without any deseruyng on his behalfe. And although we ought at all times, and in all places, to haue in remembraunce, and to be thankefull to our gracious Lorde, accordyng as it is wrytten: I wyll magnifie the Lorde at all times. And agayne: whereſoeuer the Lorde beareth rule, O my soule prayse the Lorde: Yet it appeareth to be Gods good wyll and pleasure, that we should at speciall times,

Psal. 33.

Psal. 102.

and

and in speciall places, gather our selues toge-
ther, to thintent his name myght be renow-
med, and his glory set forth in the congregati-
on, and the assembly of his Saunctes. As con-
cerning the time whiche almightie God hath
appointed his people to assemble together so-
lemnely, it doth appeare by the fourth com-
maundement of God: Remember sayeth God,
that thou kepe holy the Sabboth day, vppon
the whiche day, as is playne in the Actes of the Actes. 13.
Apostles, the people accustomably resorted to-
gether, and harde diligently the lawe and the
Prophetes red among them. And albeit, this
commaundement of God doth not bynde Chri-
stian people so straytely to obserue and kepe
the outter ceremonies of the Sabboth day, as it
was geuen vnto the Jewes, as touchyng the
forbearyng of worke, and labourc in time of
great necessitie, and as touchyng the preci-
sed kepyng of the seuenth day, after the maner of
the Jewes, for we kepe nowe the fyrst daye,
whiche is our Sundaye, and make that our
Sabboth, that is, our day of rest, in the honour
of our Sauiour Christe, who as vppon that
daye, rose from death, conquerying the same
moste triumphantly: Yet notwithstandyng,
whatsoeuer is founde in the commaunde-
ment, appertaynyng to the lawe of nature, as
vnto moste godlye, moste iuste and nedefull
for the settyng foorth of Goddes glory, it
ought to bee retayned and kepte of all good
Christian people. And therefore by this com-
maunde-

maundement, we ought to haue a time, as one day in a weeke, wherein we ought to rest, yea, from our lawfull and nedeful worckes. For like as it appeareth by this commaundement, that no man in the fiue dayes, ought to be slouthfull or ydle, but diligently to labour in that state wherein God hath set him: Euen so God hath geuen expresse charge to all men, that vpon the Sabboth day whiche is nowe our Sunday, they should cease from all weekely and worke day labour, to thintent that like as God himself, wrought fyue dayes, and rested the seuenth, and blessed and sanctified it, and consecrated it to quietnes and rest from labour: euen so Gods obedient people, should vse the Sunday holy, and reste from theyr common and dayly bodyes, and also geue them selues wholly, to the heauenly exercises of Gods true religion and seruice. So that God doth not onely commaunde the obseruation of this holy day, but also by his owne example, doth styre and prouoke vs to diligent kepyng of the same. Good naturall children will not onely become obedient to the commaundement of theyr parentes, but also haue a diligent eye to their doinges, and gladly folowe the same. So yf we will be the children of our heauenly father, we must be carefull to kepe the Christian Sabboth day, whych is the Sunday, not onely for that it is Gods expresse cõmaundement, but also to declare our selues to be louyng children, in folowyng the example of our gracious Lorde and father. Thus it may

may playnely appeare, that Goddes wyll and commaundement was, to haue a solemne time and standing day in the weeke, wherin the people should come together, and haue in remembraunce his wonderfull benefites, and to render him thankes for them, as appertayneth to louing, kynde, and obedient people.

This example and commaundement of God, the godly Christian people, begonne to folowe immediatly after the Ascension of our Lorde Christ, and began to chose them a standing day in the weeke, to come together in. Not the seuenth day, which the Iewes kept, but the Lordes day, the day of the Lordes resurrection, the day after the seuenth day, which is the first of the weeke. Of the whiche day, mention is made by S. Paule on this wyse. On the fyrst 1. Cor. 16
day of the Sabboth, let euery man lay vp what he thinketh good, meaning for the poore. By the first day of the Sabboth, is meant our Sonday, which is the first day after the Iewes seuenth day. And in the Apocalippes it is more Apoc. 1.
playne, where as S. Iohn saith, I was in the spirite vpon the Sonday. Seeinge whiche time, godly people haue alwayes in all ages, without any gainesaying, vsed to come together vpon the Sonday, to celebrate and honour the Lordes blessed name, and carefully to kepe that day as holy and quiet rest. Hath not also God Num. 15
himselfe commaunded, and straitly charged vpon the transgression and breach of whiche day, God hath declared himselfe muche to be grieued, as

it may appeare by him, who for gathering of sticks on the Sabboth day, was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wycked boldenesse of those that wilbe counted Goddes people, who passe nothyng at all of kepyng, and hallowyng the Sunday. And these people are of two sortes. The one sort, if they haue any businesse to do, though there be no excesse nede, they must not spare for the Sunday, they must ryde and tourney on the Sunday, they must drinke and carry on the Sunday, they must rowne and whysper on the Sunday, they must bye and sell on the Sunday, they must kepe marketes and fayres on the Sunday. Finally, they vse all dayes a lyke, workedayes and holydayes are all one. The other sort yet is worse. For although they wyll not trauayle nor labour on the Sunday, as they do on the weeke day, yet they will not rest in holinesse, as God commaundeth, but they rest in vngodlinesse, and in sylthynes, praunsing in theyr pryde, prauntyng and pryngyng, poyntyng, and payntyng themselues, to be gorgeous and gay. They rest in excesse and superfluitie, in gluttonie, and drunkennesse lyke Rattes and Swyne. They rest in detractyng and rayling, in quarrellyng and fyghtyng. They rest in wantonnesse, in coyuitie and lyghtnesse, in fylthy fleshlynesse, so that it doth euidently appeare, that God is more dishonored and the deuyll better serued on the Sunday, then vpon all the dayes in the weeke besides.

And

And I assure you, the beastes whyche are commaunded to rest on the Sunday, honour God better then this kynde of people. For they offend not God, they breake not theyr holyday. Wherfore, O ye people of God, lay your handes vppon your hartes, repent and amende this greuous and daungerous wickednesse, stande in awe of the commaundement of God, gladly folowe the example of God him selfe, bee not disobedient to the godlye order of Christes Church, vsed and kept from the Apostles time, vntyll this day. Feare the displeasure and iust plagues of almightie God, yf ye be negligent, and forbeare not labouryng and trauelyng on the Sabboth day or Sunday, and do not resort together, to celebrate and magnifie Gods blessed name, in quiet holynesse, and godlye reuerence.

Nowe concernyng the place, where the people of God ought to resort together, and where especially they ought to celebrate and sanctifie the Sabboth day, that is the Sunday, the day of holy rest: That place is called Gods Temple or the Church, because the company and congregation of Gods people (which is properly called the Churche) doth there assemble them selues on the dayes appointed for such assemblies and metinges. And forasmuch as almightie God hath appoynted a speciall time to be honoured in, it is very meete, godly, and also necessary, that there shoulde be a place appoynted where these people should mete and

resort, to serue their gracious God and merci-
full father. Truely it is, the holy Patriarches
for a great number of yeres, had neyther Tem-
ple nor Church to resort vnto. The cause was,
they were not stayed in any place, but were in
a continuall peregrination and wandering,
that they coulde not conueniently builde any
Church. But so soone as God had deliuered his
people from their enemies, & set them in some
libertie in the wyldernes, he set them vp a bew-
ty and a curious tabernacle, whiche was as it
were the parishe Churche, a place to resort vn-
to of the whole multitude, a place to haue his
Sacrifices made in, and other obseruaunces
and rites to bee vsed in. Furthermore, after
that God, according to the truely of his pro-
myse, had placed, and quietly setled his people
in the lande of Canaan, nowe called Iewry, he
commaunded a great and a magnificent Tem-
ple to bee buylded by kyng Salomon, as be-
foure the lyne hath bene seine. A Temple so de-
ked and adourned, so gorgeously garnished, as
was meete & expedient for people of that time,
whiche woulde be allured and styred with no-
thyng so much, as with such outwarde goods
gaythynges. This was nowe the Temple of
God, stuffed also with many gyftes, and rich
dyppiomyses. This was the parishe Churche,
and the mother Church of al Iewry. Here was
God honoured and serued. Hyther was the
whole Realme of all the Israelites bounde to
come at three solempne feastes in the yere, to

true their Lord God here. But let vs proceade further. In the time of Christ and his Apostles, there was yet no Temples nor Churches for Christian men. For why they were alwaies for the most part, in persecution, vexation, and trouble, so that there could be no libertie, nor licence obteyned for that purpose. Yet God delyghted much, that they should often resort together in a place, and therefore after his Assension, they remayned together in an vpper Chamber. Sometyme they entred into the temple, sometime into the Synagogues, sometyme they were in prysom, sometymes in their houses, sometime in the fieldes. &c. And this continued so long, tyll the fayth of Christ Jesu began to multiply in a great part of the world. Howe, when diuers Realmes were established in Gods true religion, and god had geuen them peace and quietnesse: then began kinges, noble men, and the people also, styred vp with a godly zeale and feruentnes, to buylde vp Temples and Churches, whyther the people myght resort, the better to do their duetie towardes God, and to kepe holy their Sabboth day, the day of reste. And to these Temples, haue the Christians customably vsed to resort from time to time, as vnto meete places, where they might with common consent, prayse and magnifie Gods name, yeldyng him thankes for the benefites that he daily powreth vppon them, both mercyfullye, and aboundauntly, where they might also heare his holy worde read, expoun-

ded, and preached sincerely, and receaue his holye Sacramentes, ministred vnto them duely and purely. True it is, that the chiefe and speciall Temples of God, wherin he hath greatest pleasure, and most delyght to dwell in, are the bodyes and mindes of true Christians, and the chosen people of God, according to the doctrine of holy Scriptures, declared by Saint Paule. 1. Cor. 3. Know ye not (sayeth he) that ye be the Temple of God, and that the spirite of God doth dwell in you? The Temple of God is holy, whiche ye are. And againe in the same Epistle: know ye not that your bodye is the Temple of the holy ghost, dwellyng in you, whom you haue geuen you of God, and that ye be not your owne? Yet this notwithstandyng, God doth allowe the materiall Temple made of lime and stone, (so ofte as his people do come together into it, to prayse his holy name) to be his house, and the place where he hath promised to be present, and where he wyll heare the prayers of them that call vpon him. The whiche thyng, both Christ and his Apostles, with all the reste of the holy fathers, do sufficiently declare by this: That albeit, they certainly knewe that theyr prayers were harde, in what place soeuer they made them, though it were in caues, in woodes, and in desertes, yet (so ofte as they could conueniently) they resorted to the materiall Temples there, with the rest of the cõgregation, to ioyne in prayer, and true worshyp. Capit. 6

Wherfore (dearely beloued) you that professe

your

your selues to be Christians, and glory in that name, disdayne not to followe the example of your master Christ, whose scholliers (you say) ye bee. Shewe you to be lyke them, whose schole mates you take vppon you to bee, that is, the Apostles and Disciples of Christe. Lyft vp pure handes, with cleane hartes in all places, and at all times. But do the same in the Temples and Churches, vpon the Sabboth dayes also. Our godlye predecessours, and the auncient fathers of the primitiue Churche, spared not theyr goodes to buylde Churches, no, they spared not to venture theyr lyues in tyme of persecution, and to hazarde theyr bloud, that they myght assemble them selues together in Churches. And shall we spare a little labour, to come vnto Churches? shall neyther theyr example, nor our duetie, nor the commodities (that thereby should come vnto vs) moue vs.

If we wyll declare our selues to haue the feare of God, yf we wyll shewe our selues true Christians, yf we wylbe the followers of Christ our master, and of those godlye fathers, that haue lyued before vs, and nowe haue receaued the rewarde of true and faythfull Christians, we must both wyllyngly, earnestly, and reuerently come vnto the materiall Churches, and Temples to pray, as vnto fitte places appointed for that vse. And that vpon the Sabboth day, as at most conuenient tyme for Gods people, to ceasse from bodyly and worldlye

busines, to geue them selues to holy rest, and godly contemplation, pertaynyng to the seruice of almightie God, wherby we may reconcile our selues to God, be partakers of his reuerent Sacramentes, and be deuoute hearers of his holy woorde, so to be establyshed in fayth to Godwarde, in hope agaynst all aduersitie, and in charitie towarde our neyghbours. And thus running our course, as good Christian people, we may at the last attayne the rewarde of euerlasting glory, through the merites of our Sauiour Iesus Christe, to whom with the father, and the holy ghost, be all honour and glory. Amen.

The seconde part of the Homily of the place and time of prayer.

IT hath ben declared vnto you (good Christian people) in the former Sermon read vnto you, at what time, and into what place ye shal come together to make your prayers, how ye ought to behaue your eyes, your bodies, zeales and affections ye ought to vse to come to your Churche. Secondly, how sore God is grieued with them, that do despise or lyttle regarde to come to the Church vpon

ouer the holy restful day. It maye well appeare
by the scriptures, that many of the godly Israe-
lites beyng nowe in captiuitie for theyr sinnes,
vnder the Babilonians full often wyshed, and
longed to be agayne at Hierusalem. And at their
returne, through gods goodnes (though many of
the people were negligent) yet the fathers were
marueilous deuout to build vp the Temple, that
gods people might repaire thyther to honor him.
And king Dauid when he was a banyshed man
out of his countrey, out of Hierusalem the holye
citie, from the sanctuary, from ỹ holy place, and
from the tabernacle of God: What desyre, what
feruentnesse was in hym towardes that holye
place: what voyshynges, and prayers made he to
God, to be a dweller in the house of the Lorde?
One thing (saith he) haue I asked of ỹ Lord, and Psalm. 26.
that will I require, that I may reuoke, & haue
my dwelling in the house of the Lord, so long as
I liue. Agayne, Oh howe I ioyed when I harde Psal. 121.
these wordes: we shal go into the Lordes house.
And in other places of the Psalmes, he declareth
to what entent and purpose, he hath suche a fer-
uent desyre to enter into the temple and Churche
of the Lorde. I wyll fall downe (sayeth he) & wor- Psal. 137.
ship in the holy temple of the Lorde. Agayne, I Psalm. 63.
haue appeared in thy holy place, that I might be-
holde thy myght and power, that I myghte be-
holde thy glorye, and magnificence. Finally, he Psal. 21.
saith, I wyll shewe forth thy name to my bre-
thren, I wyll praise thee in the myddes of the
congregation. Why than had Dauid such an ear-

ſtell vellyte to the houſe of God? Fyrſte, ſe
there he woulde worſhyp and honour God.
condlye, there he woulde haue a contempla
and a ſyght of the power & glorye of God. T
lye, there he would prayſe the name of God,
all the congregation, and company of the p
These conſiderations of this bleſſed Prophe
God, ought to ſtirre vp, and kyndle in vs the
earneſt deſire to reſort to the Churche, eſpe
vpon the holy reſtfull dayes, there to do our
ties, and to ſerue God, there to call to re
bhaunce howe God euen of hys mere mercy
for the glorye of his name ſake, worketh my
to conſerue vs in healthe, and wealth, and
neſſe, and myghtelye preſerueth vs from
faultes, and rages of our fyerce, and cruel
mies, and there ioyfullye, in the numbre of
faithfull people, to prayſe and magnifie the
des holye name.

Sette before youre eyes alſo, that a
father Simeon, of whom the Scrypture
keth thus, to hys greate commendation, and
encouragemente for vs to doo the lyke:
Luke. 2. was a man at Hierusalem named Simeon,
man, fearyng God, he came by the ſpirite of
into the Temple, and was tolde by the ſame
rite, that he ſhould not dye before he ſawe th
noynted of the Lorde. In the temple his pro
was fulfylled. In the temple he ſawe Chriſt,
toke hym in his armes. In the temple he b
out into the myghtye prayſe of God hys Lo
Anna. Anna alſo a Prophetiſe, an olde woyddowe
per

parted not out of the temple, geuynge her selfe to
prayer, and fastyng, day and nyght. And she com-
myng about the same tyme, was likewyse inspy-
red and confessed, and spake of the Lorde, to all
them, whyche loked for the redemption of Israell.
Thys blessed man, and thys blessed woman, were
not disapoynted of wonderfull fruite, commody-
ous comforte, whyche God sente them, by theyr
diligent resortyng to Gods holy Temple. Nowe
reuolue heare howe greuously God hath ben of-
fended with hys people, for that they passed soo
little vpon hys holy temple, and foully either dis-
solued or abused the same. Whiche thynge maye
plainely appeare, by the notable plagues and pu-
nishmentes, whyche God hath layed vpon hys
people, especially in this, that he stirred vp their
aduersaryes, horribly to beate downe, and vtter-
ly to destroye his holy temple, with a perpetuall
subuersion. Alas, howe manye Churches, Coun-
tryes, and kyngdomes of Christian people, haue
these yeares bene plucked downe, ouerrunne,
and lefte waste, with greuous, and intollerable
famine, and crueltie of the enemie of our Lorde
Christe, the great Turke, who hath so vniuersal-
ly scourged the Christyans, that neuer the like
is harde and read of. Aboue .xxx. yeres past,
the great Turke hadde ouerrunne, conquered,
and brought into his dominion and subiectyon,
many christian kyngdomes, turnynge awaye
the people from the faith of Christe, poysonynge
them with the deuylyshe relygyon of wycked
Mahomette, and eyther destroying theyr Chur-

ches bitterlye, or lyghtlye abusynge them
their wicked, and detestable errours. And
this great Turke, this bitter and sharpe
of gods vengeaunce is euen at hand in this
of Christendome, in Europe, at the borders
talie, at the borders of Germany, gredely
to deuoure vs, to ouerrune our countrey, to
stroye our Churches also, vnlesse we repente
sinfull lyfe, and resorte more dylygentlye to
Churche to honor God, to learne his blessed
and to fulfyll the same. The Iewes in their
prouoked iustly the vengeaunce of God, for
partly they abused his holy temple, with the
testable idolatry of the heathen, & superstyc
vanities of their owne inuentions, contrary
Gods cōmaundement, partly they resorted
it as hipocrites, spotted, inbrued, and foulely
led with all kinde of wickednesse, and sinfull
partly many of them passed lyttle vpon the
Temple, and forced not whether they came
ther or no. And haue not the Christyans of
dayes, and euen in our dayes also, in lyke
prouoked the displeasure, and indygnation of
mighty God? Partly, because they haue p
ned, & defiled their Churches, with Heathen
and Iewyshe abuses, with images, and Idol
with numbers of aulters toto superstitiously,
intollerably abused, with grosse abusynge,
thy corruptyng of the Lordes holye Supper,
blessed Sacrament of his bodye and bloud
an infinite number of toyes, and tryfles of
owne deuises, to make a goodly outward
and

and to deface the homely, simple, & sincere seruice of Christe Iesus. Farther, they resorte to the Church lyke hypocrites, full of all iniquitie, and sinfull lyfe, hauyng a vayne, and a daungerous fantye, and perswasion, that yf they come to the Churche, be sprynkle them with holy water, heare a masse, and be blessed with the challyce, though they vnderstand not one woorde of the whole seruice, nor fele one motion of repentaunce in theyr hartes, all is well, all is sure. Fye vppon suche mockyng, and blasphemynge of Gods holy ordinaunce. Churches were made for another purpose, that is, to resorte thyther, and to serue God truelye, there to learne his blessed woyll, there to call vpon his myghtye name, there to vse the holye Sacramentes, there to trauayle how to be in charitie with thy neyghboure, there to haue thy poore & nedie neighbour in remembraunce, from thence to depart better, and more godly the thou camest thyther. Finally, Gods vengeaunce hath ben, and is daily prouoked, because much wicked people passe nothing to resorte to the Church, eyther for that they are so sore blynded, that they vnderstande nothyng of god and godlynesse, and care not with beastlylike example to offende theyr neyghbours: or ells for that they see the Churche altogether scoured of such gay galing tighter, as theyr grosse fantasye was greately deuted with, because they see the false Religion abandoned, & the true restored, whyche semeth an vnsauerye thyng, to theyr vnsauerye taste, as maye appeare by this, that a woman sayde to her neyghbour.

Alas good Lorde, what shall we nowe do at Churche, since all the Sayntes are taken away, since all the goodly sightes we were wont to haue, are gone, since we can not heare the lyke pypyng, singyng, chauntyng, and playing vpon the Organs, that we could before. But (dearely beloued) we ought greatly to reioyce, and geue God thankes, that our Churches are deliuered of all those thynges whiche displeased God so sore, and sylthely defyled his holye house, and hys place of prayer. For the whiche he hath iustlye destroyed many nations, accordynge to the sayinge of Sayut Paule.

2. Cor. 3 If any man defyle the temple of God, God will him destroy. And this ought we greatly to praise God for, that such superstitious, and idolatrious maners as were vtterly nought, & defaced Gods glory, are vtterly abolished, as they moste iustlye deserued: and yet those thynges that eyther God was honored with, or his people edified, are decently reteyned, & in our Churches comely practised. But nowe, forasmuch as ye perceaue it is gods determinate pleasure ye should resort vnto your Churches vpon the day of holy rest, seynge ye heare what displesure God conceaueth, what plagues he powreth vpon his disobedient people, seing ye vnderstand what blessinges of God are geuen, what heauenly commodities come to such people, as deuoutly, and zelously vse to resorte vnto their Churches, seyng also ye are now frendly bydden, and ioyntly called: beware that ye slacke not your duetie, take hede that you suffer nothynge to let you hereafter to come to the

Churche,

Churche, at suche tymes as you are ordeyne appoynted, and commaunded.

Our Sauiour Christ telleth in a parable, that a great supper was prepared, geastes were bidden, many excused them selues, and would not come. I tell you (saith Christe) none of them that were called, that tast of my supper. Thys greate supper, is the true religion of almyghtye God, wherwith he wylbe worshipped, in the due receauinge of his Sacramentes, and sincere preachyng, and hearing his holy worde, practysyng the same by godly conuersation. This feast is nowe prepared in gods banquetyng house the Churche, you are therebnto called, and ioyntely bydden, yf you refuse to come, and make youre excuses, the same wylbe aunswered to you, that was vnto them. Nowe come therefore (dearely beloued) withoute delaye, and cheerefully enter into gods feastynge house, and become partakers of the benefytes prouyded, and prepared for you. But see that ye come thyther with your holy laye garment, not like hipocrites, not of a custome, and for maner sake, not with lothfomenesse, as though ye had rather not come than come, yf ye were at your libertie. For god hateth, and punysheth such counterfait hipocrites, as appeareth by Christes former parable. My frend (saith God) howe camest thou in without a weddyng garment: and therfore commaunded hys seruauntes to binde hym hande and foote, and to cast hym into the vtter darkenesse, where shalbe wepyng, and waylyng, and gnashyng of teeth. Luke, xiiii.

To the intent ye maye auoyde the lyke daunger at goddes hande, coms to the Churche on the holy day, and come in your holy day garment, that is to say, come with a cheretul and a godly mynde, come to leke gods glorye, and to be thankeful vnto him, come to be attone with thy neyghboure, and to enter in frendship and charitie with him. Consider that all thy doynges stynke before the face of God, yf thou be not in charitie with thy neyghboure. Come with an hart lyfted, and clensed from worldly and carnall affections, and desires, shake of all vayne thoughtes, whiche maye hynder thee from Gods true seruyce. The bryde when she wyll dye, shaketh her wynges. Shake and prepare thy selfe, to dye hyer than all the brydes in the ayre, that after thy duetie duly done in this earthly Temple and Churche, thou mayest flye by, and be receaued into the glorious Temple of God in heauen, through Christe Jesus our Lorde, to whom with the father and the holy ghost be al glory and honour. Amen.

¶ An Homelye, wherein is declared that Common prayer and Sacramentes ought to be ministred in a tongue that is vnderstanded of the hearers.



Among the manifolde exercises of Gods people (deare Christians) there is none more necessarye for all estates and at all tymes, then is Publique prayer, and the due vse of Sacramentes. For in the first, we begge at Goddes hande all suche thynges as otherwyse we cannot obteyne. And in the other, he imbraceth vs, and offereth hym selfe to be imbraced of vs.

Knowing therefore, that these two exercises are so necessary for vs, let vs not thynke it vnmeete to consider, firste what Prayer is, and what a Sacrament is, and then howe manye sortes of Prayer there be, & howe manye Sacramentes, so shall we the better vnderstande howe to vse them aryght. To knowe what they be, Sayncte Augustine teacheth vs, in hys booke entytuled, Of the spirite and the soule. He sayth thys of Prayer: Prayer is (saith he) the deuotion of the mynde, that is to saye, the returnynge to GOD through a Godly & humble affection, whiche affection is a certaine wellyng and sweete enclynyng of the mynde it selfe towardes God. And in the second boke agaynst the aduersarye of the law & prophetes, he calleth Sacramentes holye signes. And writing to Bonifacius of the baptisme of infantes, he saith: If Sacramentes had not certaine similitude of those thynges whereof

Augustin. de Spiritu & anima.

Augustin. libri 2. contra aduersarios legis & proph.

Augustin. ad Bonifac. ciuem.

they be Sacramentes, they should be no Sacramentes at al. And of this similytude they do for the mooste parte receaue the names of the sel thynges they sygnifye. By theſe woordes of Augustine it appeareth, that he alloweth the common deſcryption of a Sacramente, whyche is that it is a vysible sygne, of an inuysyble grace that is to saye: that setteth oute to the eyes and other outwarde senſis, the inwarde workyng of Gods free mercy, and doeth (as it were) seale in our hartes the promyses of God. And so was circumcision a Sacrament, whiche preached and to the outwarde senſis the inwarde cuttyng away of the foreskyn of the harte, and sealed and made sure in the hartes of the circumcyſed the promyse of God, touchynge the promyſed seede they loked for. Nowe let vs see howe many sortes of prayer, and howe manye Sacramentes there be. In the Scryptures we reade of thyer sortes of prayer, whereof two are priuate, and the thyrde is common. The fyrſte is that whiche S. Paul 1. Tim. ii. speaketh of in his Epiſtle to Timothe, sayinge: I wyll that men pray in euery place, lyftynge vp pure handes without wrath and stryuyng. And it is the deuout liftinge vp of the minde to God without the vtteryng of the hartes greife or sorye by open voyce. Of thys prayer, we haue 1. Reg. i. example in the fyrſt booke of the Kynges, in Anna the mother of Samuell, whyen in the heauynesse of her harte she prayed in the Temple, desiryng to be made fruitfull. She prayed in her hart (saith the texte) but there was nod voyce

harde

harde. After thys sorte muste all Christyans praye, not once in a weeke or once in a day onelye: but as S. Paule writeth to the Tessalonians, without ceassynge. And as Saint James wryteth: the continuall prayer of a iuste man is of muche force. The seconde sorte of prayer is spoken of in the Gospell of Mathewe, where it is said: When thou prayest, enter into thy secrete closette, and when thou hast shut the doore to thee, praye vnto thy father in secrete, and thy father whych seeth in secrete, shal rewarde thee. Of thys sorte of prayer there be sundry examples in the Scryptures, but it shall suffice to rehearse one whyche is wrytten in the Actes of the Apostles. Cornelius a deuoute man, a Capitayne of the Italian armye, saieth to Peter: that beyng in hys house in prayer, at the ninth howre there appeared vnto hym one in a whyte garmente. &c. Thys man prayed vnto God in secrete, and was rewarded openlye. These be the two priuate sortes of prayer. The one mentall, that is to saye, the deuoute lyfting vppe of the mynde to God. And the other vocall, that is to say, the secrete vtteryng of the greefes and delyres of the harte wyth wordes, but yet in a secreate closet or some solytarye place. The thyrde sorte of prayer, is publyque or common. Of thys prayer speaketh oure Sauioure Christ, when he saieth: If two of you shall agree vppon earth vppon anye thynge, whatsoeuer ye shall aske, my father whyche is in heauen shall do it for you. For where soeuer two or three be gathered together in my name, there am.

1. Tessa. 5.

Iacob. 5.

Mark. 11.

Actes. 10.

Mat. 18.

am I in the myddeſt of them. Although God
hath promyſed to heare vs when we praye
vnfeinedly, ſo it be done faythfullye and deuoutely
Pſal.l. (For he ſaith: Call vppon me in the daye of
Jacob.d. trouble, and I wyll heare thee. And Hezechias
ying but a mortall man, ſayeth Saynte Jam
prayed, and heauen was ſhut three yeares &
monethes, and agayne he prayed, and the h
nen gaue rayne) yet by the hyſtoryes of the
ble, it appeareth that publique & common p
is moſt auayliable before God, and therefore
muche to be lamented that it is no better e
med among vs, which profeſſe to be but one
Jonye.iii. dye in Chriſt. When the Citie of Niniue
threatned to be deſtroyed within .xl. dayes,
Prince & people ioyned them ſelues together
publique prayer and faſting, and were preſerued.
Joel.ii. In the Prophet Joell, God commaunded
faſtyng to be proclaymed, and the people to
gathered together, yong and olde, man and
man, and are taughte to ſaye with one voyce:
Spare vs O Lord, ſpare thy people, and let not
thyne enheritaunce be broughte to confuſyon.
Heſt.iiii. When the Jewes ſhoulde haue ben deſtroyed
in one daye, through the malyce of Haman,
the commaundement of Heſter, they faſted and
prayed, and were preſerued. When Holofernes
Jud.viii. beſieged Bethulia, by thaduiſe of Judith they
faſted and prayed, & were deliuered. When Pe-
Actes.xii. ter was in pryſon, the congregation ioyned
them ſelues together in prayer, and Peter was
wonderfully deliuered. By theſe Hiſtoryes it

appeareth

teacheth, that comon & publique prayer is of great force to obteyne mercye and deliueraunce at our heauenly fathers hande. Therefore brethren I beseech you, euen for the tender mercyes of God, let vs no longer be negligent in this behalfe, but as a people wyllynge to receyue at Gods hande such good thynges as in the comon prayer of the Churche are craued: Lette vs ioyne our selues together in the place of comon prayer, and with one voyce and one harte, begge at our heauenly father all those thynges whych he knoweth to be necessary for vs. I forbyd you not priuate prayer: but I exhorte you to esteme common prayer as it is worthy. And before all thynges be sure, that in all these three sortes of prayer, youre myndes be deuoutlye lyfted vp to God, els are your prayers to no purpose, & thys saying shalbe verified in you: This people honoreth me with theyr lyppes, but theyr harte is farre from me. Thus much for the three sortes of prayer, whereof we reade in the Scryptures. Esay, xxix. Math, xv.

Nowe with lyke or rather more breuitie, you shall heare howe many Sacramentes there be, that were instituted by our Sauiour Chryste, & are to be continued & receaued of euerye Christian in due time & order, and for suche purpose as our Sauiour Chryst willed them to be receiued. And as for the number of them yt they should be considered according to the exact signification of a Sacrament, namelye for visible synges, expressely commaunded in the newe Testamente, whereunto is annexed the promyse of free for-

geuenesse.

geuenesse of our synne; and of oure holynes
ioynyng in Christe: there be but two, nam
Baptisme and the Supper of the Lorde. For
though absolution hath the promyse of forg
nes of synne: yet by the expresse worde o
newe Testamente, it hath not thys promyse
nexed and tied to the visible sygne, whiche
position of handes. For thys visyble sygne
meane layng on of handes) is not expressye
maunded in the newe Testamente to be vse
absolution, as the visible sygnes in Bapty
and the Lordes Supper are: and therefore
lution is no such Sacramente as Baptisme
the Communion are. And though the order
of Ministers hath his visible signe and prom
yet it lackes the promyse of remission of sy
as all other Sacramentes besides do. Ther
neyther it nor any other Sacrament els, be
Sacramentes as Baptisme and the Comm
nion are. But in a generall acception, the na
of a Sacramente maye be attrybuted to an
thyng, whereby an holye thinge is signifyed.
which vnderstandynge of the worde, the ane
ent wryters haue geuen this name, not only
the other fiue, cõmonly of late yeares taken
ysed for supplying the numbre of the seuen
cramentes: but also to diuers and sundrye ot
Ceremonies, as to oyle, washynge of feete, a
such like. Not meanyng thereby to repute th
as Sacramentes in the same signification
the two forenamed Sacramentes are.
therefore Saynt Augustyne weyghyng the

Dionisius Barnar. de cena domini et abluti pedum.

signifi

signification and exacte meanyng of the worde, writyng to Ianuarius, and also in the thyrde booke of Christian doctryne, affirmyth, that the Sacramentes of the Christyans, as they are most excellent in signification, so are they moste fewe in number, and in both places maketh mencion expressedly of two, the Sacrament of Baptysme, and the Supper of the Lorde. And although there are reteyned by the order of the Churche of England besides these two, certaine other Rites and Ceremonies aboute the institucion of ministers in the Churche, Matrimonye, Confirmation of children, by examyninge them of their knowledge in the Articles of the fayth, and ioynyng thereto the prayers of the Churche for them, and lykewyse for visitation of the sicke: yet no man oughte to take these for Sacramentes, in suche syguryfycation and meanynge, as the Sacramente of Baptysme and the Lordes Supper are: But eyther for Godlye states of lyfe, necessary in Christes Churche, and therefore worthy to be set forth by publyque actyon and solempnitie by the ministerye of the Churche: or iudged to be such ordinaunces as maye make to the instruction, comforte, and edifycation of Christes Churche.

Nowe, understanding sufficientlye what prayer is and what a Sacramente is also, and howe many sortes of Prayers there be, and howe many Sacramentes of our Sauioure Christes institution: Let us see whether the Scryptures & examples of the primatyue Churche will allowe

lowe anye vocall prayer, that is, where the mynister vttereth the peticions with voyce, or anye maner of Sacrament, or other publique and comon rite or action perteyning to the profyte and edifying of the poore congregation, to be myn̄istred in a tongue vnknowen, or not vnderstanded of the minister or people, yea, and whether anye person may priuately vse anye vocall prayer in a language that he hym selfe vnderstandeth not. To this question we must aunswere, no. And first of comon prayer and administration of Sacramentes. Although reason yf it myghte not, woulde sone perswade vs to haue oure comon prayer and administration of Sacramentes in a knowen tongue, both for that to praye comonlye, is for a multitude to aske one and the selfe thing with one voyce & one consent of mynde, and to administer a Sacrament, is by the outeward word and element, to preach to the receyuer the inwarde and inuisible grace of God, and also for that both these exercises were firste instytuted and are styll continued, to thende that the congregation of Christ might from tyme to tyme be put in remembraunce of their vnitie in Christ, & that as members all of one body, they ought both in prayers and otherwise, to seke & desire one anothers cōmoditie, and not theyr owne wythout others: Yet we shall not nede to flye to reasons & proues in thys matter, syth we haue both the plaine and manifest wordes of the Scripture, and also the consente of the most learned and auncy-

ministres, to cõmende the prayers of the congregation in a knowen tonge. First, Paul to the Corinthians saith: Let all thinges be done to edifying, which cannot be, vnlesse common prayers & administration of Sacramentes, be in a tonge knowen to the people. For, where the prayers spoken by the minister, & the wordes in the administration of the Sacramentes, be not understanded of them that be present, they cannot thereby be edefied: For as whē the trūpet that is blowen in the fielde, geueth an vncertain sounde, no man is therby stirred vp to prepare himselfe to the fyght. And as when an instrumēt of musick maketh no distinct sounde, no man can tell what is piped: Euen so when prayers of administraton of Sacramētes shalbe in a tonge vnknowen to the hearers, by which they shalbe thereby stirred vp to lyft vp their mynd to God, & to begge with the Minister at Gods handes, those thynges which in the wordes of his prayers the minister asketh. Or who can in the ministration of the Sacramentes, vnderstand what inuisible grace is to be graūted of the hearer, to be wrought in the inward man? Truely no mā at al. For (saith S. Paul) he that speaketh in a tonge vnknowen, shalbe vnto the hearer an alient, which in a Christian congregation is a great absurditie. For, we are not straungers one to another, but we are the Citizens of the Saintes, & of the householde of God, yea & members al of one body. And therfore whyles our Minister is in rehearsing the

1. Cor. xiiii.

Ephe. ii, 19, 20, and, 22.

prayer that is made in the name of vs all, he
must geue diligent eare to the wordes spoken
hym, & in harte begge at gods hand those
ges that he begyneth in dyuers. And to
that we in vs do, we saye Amen at the ende
prayer, for he maketh it in the name of vs all
this thing can we not do for edification, vn
we vnderstande what is spoken. Therfore
required of necessitie, that the Comon prayer
had in tonge, that the heaers do vnderstande
If euer it had ben tolerable to vse straunge
tongues in the congregation, the same might
haue ben in the time of Paule & the other
stles, why the were miraculously indued w
the gift of tongues. So might then haue
swaded some to imbrace the Gospel, when
had heard men that were vnlearned, speake
learned, speake the Greke, the Latin, and other
languages: but Paul thought it not tollerable
then. And shall we defend now, where nothing
commeth by the knowledge of tongues other
wyse then by diligent and earnest studie
for, by dissimulation we should by that meanes bring
our Churche exercises to friuolous superstition
and make them altogether vnfruitfull. And
wyte by, that whē Peter & John were dischar
ged by the Princes and high preistes of Jeru
lem, they came to they fellowes and told them
al that the Princes of the Preistes and Elders
had spoken vnto them. Which when they hard,
they lifted vp their voice together to god with
one assent, and said: Lord, thou art he that hast

Acte. iiii.

made

made heauen and earth, the sea, & all thynges that are in them. &c. Thus could they not haue done, yf they had prayed in a straunge tongue, that they had not vnderstād. And no doubt of it, they did not all speake with seuerall voyces: but some one of them spake in the name of the rest, the rest geuyng diligent eare to his woordes, consented thereunto, & the ende is shewed, that they lifted vp their voice together. Saint Luke saith not their voices, as many but their voyce as one. That one voyce therefore was in such language as they all vnderstode, otherwise they could not haue lifted it vp with the consent of their hartes. For no man can geue consent to the thing he knoweth not. As touching the times before the comming of Christ, there was neuer man yet that would affirme, that either the people of God or other, had their prayers or administracions of sacramentes or sacrifices in a tongue that they themselues vnderstode not. As for the time sence Christ, till that vsurped power of Rome began to spreade it selfe, & thrust out al the nations of Europe to haue the Latine language in admiracio, it appeareth by the consent of the most auncient & learned writers, that there was no straunge or vnknowen tongue vsed in the congregations of christians. Iustinus martir, who liued about 160. yeres after Christ, saith thus of the administracion of the Lordes Supper in his time. Vpon the Sunday assembles are made, both of them that dwell in Cityes, and of them that dwell in

Iustinus, Apol, ii.

the countrey also. Amongst whom, as may be, the writyngs of the Apostles and Prophetes are redde. Afterwardes when the reader doeth ceasse, the chiefe minister maketh an exhortation, exhortynge them to folowe honest thinges. After this, all ryse altogether & offer prayers, which beyng ended (as we haue said) bread and wine and water are brought forth. Then the head Minister offereth prayer and thanckesgeuing with all his power, and the people answere AMEN. These thynges (their circumstaunces duely considered) do declare playnely, that not onely the Scriptures were read in a knowen tongue: but also that prayer was made in the same in the congregations of Iustines time. *Basilius magnus* and *Ludouicus Christianus* did in their time prescribe publike orders of publique administration, whych they call *Liturgies*, and in them they appointed the people to answere to the prayers of the Minister sometime AMEN, sometime *Lord haue mercy vpon vs*, sometime *And with thy spirite*, & *We haue our harts lifted vp vnto the Lord*, &c. Which answeres, if people may not haue made in due tyme, yf the prayers be not made in a tonge that they vnderstande.

Epi. 1. tit. The same Basil writyng to the clergy of Neocesarea faith thus of his vsage in Common prayer, appointing one to begin the song, the rest folowe. And so with diuers songes & prayers, passe ouer the nyght: at the dawnyng of the day all together (as it were with one mouth and one harte) they syng vnto the Lord a song of

confession, euery man framyng vnto hym selfe
the wordes of repentance. In an other place
he saith: If the Dea be layde, howe is not the
assemble of the congregation much more faire,
in which a ioyned sounde of men, women, and
children (as it were of the waues beatyng on
the shore) is sent forth in our prayers vnto our
God? Marke hys wordes: A ioyned sounde Basil. Ho. 4
(sayeth he) of men, women, and children. Which
can not be vnlesse they all vnderstād the tonge
wherein the prayer it had. And Chrisostome vppon
the wordes of Paule saith: Who soeuer as the peo- 1. Cor. xiiii.
ple heare these wordes (world without ende) they all
forthwith answeare AMEN. This coulde
they not do, vnlesse they vnderstode the word
spoken by the Priest. Dionisius saith, that Hymp- Dionisius.
nes were said of the whole multitude of people
in the administration of the Cōmunion. Cipria. Cipria, Ser
saith, the Priest doth prepare the myndes of 6. de ora.
dominica.
brethren with a preface before the prayer, say-
ing: Lift vp your hartes. That whiles the peo-
ple doth answeare: We haue our hartes lyfted
vp to the Lord, they may be admonished y they
ought to thinke on none other thinge then the
Lord. Saint Ambrose writyng vpon the word
of S. Paule saith: This is it that he saith,
because he whithe speaketh in an vnknowen 1. Cor. xiiii.
tongue, speaketh to God, for he knoweth all
thynges, but menne knowe not, and therefore
there is no profyte of hys thyng. And againe
vppon these wordes: If thou bleesse in gost
thankes with the spyryte, howe shall he that

deceyptfully the rome of the vnlearned, say A[illegible]
at thy geuyng of thankes, seyng he vnder[illegible]
deth not what thou sayest? That is (sayth S.
wrote) yf thou speake the prayse of G[illegible]
tongue vnknowen to the hearers. For the
learned, hearyng that which he vnderstandeth
not, knoweth not the ende of the prayer, and
sweareth not AMEN, which word is as much
say as truth, ꝙ the blessing or thankesgeuyng
may be confirmed. For the confirmation of
prayer is fulfylled by them that doo answere
AMEN. That al thinges spoken might be vnder-
med in the myndes of the hearers through
testimony of the trueth, and after many
tye wordes to the same ende, he saith: The
clusion is this, that nothyng should be done
the Church in vayne, & that this thyng
chiefely to be laboured for, that the vnlear
also myght take profite, lest any part of the
dye should be darke through ignorance.
lest any man should thinke al this to be
of preachyng and not of prayer: he taketh
tion of these wordes of S. Paule (If there
not an interpreter, let hym kepe silence in
Churche) to say as followeth. Let him pray
certely, or speake to God, who heareth al
ges that be dombe. For in the Churche
spe ake that may profyte all persons.
Hierome writing vpon these wordes of
Paule (Howe shall he that supplieth the
of the vnlearned, &c.) sayeth: It is the lay
who Paul vnderstandeth hepe to be in the

of the ignorant and, which hath no ecclesiastic
call office: howe shall he answere AMEN to
the prayer that he vnderstandeth not? And a
little after vpon these wordes of S. Paul, (for
if I shuld pray in a tongue &c.) he saith thus:
This is Paules meanyng. If any man speake
a straunge and vnknowen tonges, his mind
shall be vnfruitefull, not to hym selfe, but to the
hearer. For whatsoeuer is spoken, he knoweth
not. Saint Augustine writing vpon the. 18.
Psalme, saith: What thyng shuld be, we ought
to vnderstande, that we may sing with reason
and not with chatterynge of byrdes. For
Dyches, & Popiniayes, and Rauens, & Pyes,
& other such lyke byrdes, are taught by men
to speake they know not what. But to singe with
vnderstandyng is geuen by Gods holy will to
the nature of man. Againe, the same Augustine De magist.
saith: There nedeth no speach when we pray,
saue perhappes as the Priestes do, for to de-
clare their meanyng, not that God, but that
men may heare them. And so beynge put in re-
membraunce by considerynge with the Preiste,
they may hange vpon God. Thus
thyng are we taught both by the Scriptures
& auncient Doctours, that in the administra-
tion of Common prayer and Sacraments, no
tonge vnknowen to the hearers ought to be
vsed, but that for the sanctifying of a Christian
congregation we ought to spende noo more
time in this matter. But yet to stoppe the
mouthes of the aduersaryes which fayne them

Nouell. Constit. 223.

felues much vpon generall decrees: it shall be good to adde to these testimonies of Scriptures and doctours, one Constitution made by Iustinian the Emperour, who liued many yeares after Christ, & was Emperour of Rome. The constitution is this: We commaunde that all Bysshoppes and Priestes doo celebrate the holy oblation, and the prayers vsed in holy Baptisme, not speakynge lowe, but with a cleare or loude voyce, whych may be heard of the people, that therby the mynde of the hearers may be stirred vp vnto great deuotion in singing the prayses of the Lord God, for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying: Truely if thou only bleste in geue thankes in spirite, howe doth he which occupyeth the place of the vnlearned, say Amen at thy geuyng of thankes vnto God, for he vnderstandeth not what thou sayest. Thou verily geuest thankes wel, but the other is not edified. And againe in the Epistle to the Romanes he saith: With the hart a man beleeueth vnto righteousnes, & with the mouth confession is made vnto saluation. Therefore, for these causes it is conuenient, that among other prayers, those thinges also which are spoken in the holy oblation, be vttered and spoken of the most religious Bishops & Priestes, vnto our Lord Iesus Christ our God, with the fauour of the holy ghost, with a loude voyce. And let the most religious priestes aforesayd, shewe that they vnderstande any of these thinges, that they may

abhominable for them in the vnderstanding of the great God & our Sauiour Iesus Christ. Neither will we when we know it, cease to leaue it vnrebuked.

Thus Superstition (as euil speech) hath corrupted the Bishop of Rome, & yet we se how plaine a lier he maketh for the praying and administring of Sacramentes in a knowen tongue, that the deuotion of the hearers might be stirred vp by knowledge. Contrary to the iudgement of them that would haue ignorance to make deuotion. He maketh it also a matter of damnation, to do these things in a tonge that the hearers vnderstande not. Let vs therefore conclude with God & al good mens assent, that no Common prayer or Sacramentes ought to be ministred in a tongue that is not vnderstanded of the hearers. Howbeit a word or two of priuate prayer in an vnknowen tonge.

We tolde in hand where we began to speake of this matter, not only to proue that no Common prayer or administration of Sacramentes, ought to be in a tongue vnknowen to the hearers: but also that no person ought to pray priuately in that tongue that he himselfe vnderstandeth not. Which thing shal not be hard to proue, yf we forget not what prayer is. For yf prayer be that deuotion of the mind which inwardly the hart to lyfte vp it selfe to God: howe coulde it be sayde, that that person prayeth, that vnderstandeth not the wordes that his tongue speaketh in prayer? Yea, howe can it be

sayde that he speaketh not for, to speake, is
voyce to vtter the thought of the mynde:
the voyce that a man vttereth in speakyng is
nothyng els but the messenger of the mynde
beyng ignoraunt the knowledge of that, which
therwise lyeth secrete in the hart, and cannot
1. Cor. 11. be knowen, accordyng to that which S. Paule
sayeth: What man (sayeth he) knoweth
thynges that appertayne to man, saueing only
the spirite of man, which is in man? He ther-
fore that doth not vnderstand the voyce that
his tongue doth vtter, cannot properly be sayd
to speake, but rather to counterfaite, as Apes
ratles & suche other bydes vse to counterfait
mens voyces. No man therfore that feareth
to prouoke the wrath of God against hym self,
will be so bolde to speake to God in a vnknow-
withoute regarde of reuerence, vnderstandyng
his presence: But he will prepare hys hart be-
fore he presume to speake vnto God. And ther-
fore in our Common prayer the Minister doth
oftentymes say: Let vs pray, meaning therby
to admonyshe the people that they should be
prepared in their hartes to heare what he should aske
at Gods hand, and the hartes to consent to the
same, and their tongues to say AMEN at the
Psal. lxxiii. ende therof. On this sort did the Prophet Da-
uid prepare his hart, when he said: My hart is
ready (O God) my harte is ready, I will syng
and declare thy prayse. The Iewes also (when
in the tyme of Iudith, they dyd with all their
hart pray God to visite his people of Israell)
had so prepared their hartes before they began

to

to pray. After this sort had Danaeus prepared his hart before he prayed, and sayde: And now (O Lord) do I howe the knees of myne harte, 1. Par. 36.
aiming of thee past of thy mercyfull kindnesse. When the hart is thus prepared, the voyce vttered from the harte is harmonious in the eares of God. Otherwyse he regardeth it not do receyue it. But forasmuche as the person that so babbleth hys wordes without sence in the presence of God, sheweth hym selfe not to regarde the maiestie of hym that he speaketh to: he taketh him as a contemner of his almighty maiestie, and geueth hym his reward among hypocrites, whyche make an outwarde shewe of holynes, but theyr hartes are ful of abhominable thoughtes, euen in the tyme of theyr prayers. For it is the hart that the Lord loketh vpon, as it is wrytten in the hystorye of kynges. 1. Reg. 16.
If we therefore wyll that oure prayers be not abhominable before God: let vs so prepare oure hartes before we pray, and so vnderstande the thynges that we aske when we pray, that both our hartes and voyces may together sound in the eares of Gods maiestie, and then we shall not fayle to receaue at his handes the thynges that we aske: as good men which haue ben before vs dyd, and so haue from time to tyme receaued, that which for theyr soules health they neded at any tyme before. Sayncte Augustine le- De Catheche zandis rudibus.
meth to vs here in this matter. For he saith thus of them, which being brought vp in Grammer schooles, are conuerted to Christ, and so

must

must be instructed in Christian religion. Let them knowe also (sayeth he) that it is not the voyce, but the affection of the mynd, that commeth to the eares of God. And so, shal it commen passe, that if haply they shall marke, that some Bishops or Ministers in the Church, do rail vpon God, eyther with barbarous wordes, or with wordes disordered, or ỹ they vnderstand not, or do disorderly deuyde the wordes ỹ they pronounce, they shal not laugh them to scorne. Hitherto he seemeth to bere with prayinge in vnlnowen tongue. But in the next sentence he openeth his mynde thus: Not for that these thinges ought not to be amēded, that ỹ people might say AMEN to that which they do plainly vnderstande: But yet these thinges must be Godly borne withal of these Catechistes & instructours of the faith, that they maye learne, that as in the cōmon place where matters are pleaded, the goodnes of an Oration consisteth in sounde: so in the Churche it consisteth in deuotion. So that he alloweth not the praying in a tongue not vnderstand of him that prayeth. But he instructeth the shyfull Oratoure, to beare with the rude tongue of the deuout symple Minister. Who conclude, yf they lacke of vnderstanding the wordes that are spoken in the congregation, do make them vnfruitful to the hearers: ỹ whoe shoulde not the same make the wordes read, vnfruitfull to the reader? The mercifull goodnes of God, graunt vs his grace to call vpon hym as we ought to do, to his glo-

ry.

ye lord our endlesse felicitie, which we shal do, if we humble our selues in his syght, and in al our prayers both common and pryuate, haue our mindes fully fixed vpon him. For the prayer of them that humble them selues, shal pearce through the cloudes, and tyll it drawe nigh vnto God, it wyll not be aunswered, and tyll the most hygh do regarde it, it wyll not departe. And the Lord wyl not be slacke, but he wyl deliuer the iuste, & execute iudgement. To hym therefore be all honor and glorye, for euer and euer. Amen. Eccles. 35.

¶ An Information

for them which take offence at certayne places of the holye Scripture.

The first part.



YE great vtilitie and profytte that Christian men and women may take (yf they will) by hearynge and readynge the holye Scriptures (dearely beloued) no hart can sufficiently cõceiue much lesse is any tongue able with wordes to expresse. Wherfore Sathan our olde enemye, seyng the Scriptures to be the verye meane and vyght way to bring the people to the true knowledge of God, and that Christian religyon is gretly furthered by diligent hearing and readyng of them, he also perceyuyng what an hinderaunce and let they be to hym and hys kyngdome: dyeth what he can to driue the readyng of thē out of Gods Churche. And for that

ende,

ende, he hath alwayes stirred vp in one place or other, cruell tyrauntes, sharpe persecutours and extreme enemyes vnto God and his infallible truth, to pull with violence the holy Bybles oute of the peoples handes, and hath most spytefully destroyed & consumed the same to ashes in the fyre, pretending most vntruely that the muche hearyng and reading of Gods worde, is an occasyon of heresy and carnall libertie, and the ouerthrowe of all good order in all well ordered common weales. If to know God a ryght, be an occasion of euyl, then must we nedes graunt, that the hearing & reading of the holy Scriptures, is the cause of heresye, carnall libertie, and the subuertion of all good orders. But the knowledge of God, and of our selues is so farre of from beinge an occasyon of euyll, that it is the redyest, yea the onely meane to brydle carnall lybertye, and to kyll all oure fleshly affections. And the ordinary way to attaine this knowledge, is with diligēce to heare and reade the holy Scriptures. For the whole Scriptures (saith Saint Paule) were geue by thinspiration of God. And shall we Christyan men thynke, to learne the knowledge of God & of oure selues, in anye earthly mans worke or wryting, soner or better thē in the holy Scriptures, wrytten by the inspiration of the holy goste? The Scriptures were not brought vnto vs by the wyll of man: but holymen of God (as witnesseth Saint Peter) spake as they were moued by the holy spirit of god. The holy goste

2. Timo. 3.

2. Peter. 1.

the scholemaster of truth, which leadeth hys scolers (as our Sauyour Christ saith of hym) into all trueth. And who so is not led & taught by this scholemaster, cannot but fall into dep errour, how godly soeuer his pretence is, what knowledge and learning soeuer he hath of all other workes and writynges, or how fayre so euer a shewe or face of trueth he hath in the estimation and iudgement of the worlde. If some man will say, I would haue a true patterne & perfect description of an vnryghteous apyro-ued in the syght of God: can we find (thinke ye) any better, or any such againe, as Christ Jesus in his doctrine: whose vertuous conuersatiō and godly life, the Scripture so lively painteth and setteth forth before our eyes, that we be-holding that patterne, might shape and frame our lyues, as nygh as may be, agreable to the perfection of the same? Folowe you me (sayth S. Paule) as I folow Christ. And S. Jhon in his Epystle saith: Who so abydeth in Christe, must walke euen so as he walked before hym. And where shal we learne the order of Christes life, but in the Scripture? Another would haue a medicine to heale all diseases & maladies of the mynde. Can this be found or gotten other-where, then out of Gods own boke, his sacred Scriptures, Christ taught so muche when he sayde to the obstinate Jewes: search the scrip-tures, for in them ye thynke to haue eternall lyfe. If the Scryptures conteyne in theym euerlastyng life, it must nedes folow that they

Jhon, 16.

1, Cor, 11.

1, Jhon, 2.

Jhon, 5.

haue

haue also present remedy agaynste all
an hynderaunce and let vnto eternal
we desyre the knowledge of heauenly
why hadde we rather learne the same
then of God hymselfe, who (as Saint
Iacob, 2 saith) is the geuer of wisedome. Yea, why
we not learne it at Christes owne mouth
Math, 28, promysyng to be present with his Church
the worldes ende, doth performe hys
in that he is not only with vs by his grace
tender pitye: but also in thys that he
presently to vs in the holy Scryptures,
great & endlesse comfort of all them that
any feelyng of God at al in them. Yea, he
keth nowe in the Scriptures more
to vs, then he did by worde of mouth to
nall Iewes when he lyued with them
pon earth. For they (I meane ỳ Iewes)
nother heare nor see those thynges
may nowe both heare and see, yf we
with vs those eares & eyes that Christ is
and sene with, that is, diligence to
reade his holy Scriptures, and true
beleue his most comfortable promises.
could shewe but the print of Christes
great number I thinke, would fall
worship it. But to the holy Scriptures
we may see dayly (yf we wyll) I wyll not
the print of his feete onely, but the whole
and lyuelye ymage of hym, alas we
reuerence or none at all. If any could
Christes cote, a sorte of vs woulde

...yte except we mought come nyghe to gase ...pon it, yea and kysse it to. And yet all the ...clothes that euer he dyd weare can nothynge ...truelye nor so lyuelye expresse hym vnto vs ...as do the Scriptures. Christes ymage made in ...wood, stone, or metall, some men for the loue ...they beare to Christ, do garnyshe and bewtifie ...the same with Pearle, Golde, and precious ...stone. And should we not (good brethren) much ...rather imbrace and reuerence Goddes holye ...bookes, the sacred Byble, whyche do represent ...Christe vnto vs, more truely than can any Image? The image can but expresse the fourme ...and shape of hys bodye, if it can do so much. But ...the Scripture doth in suche sorte set foorth ...Christ, that we may see hym both God & man, ...we may see hym (I saye) speakynge vnto vs, ...healynge our infirmities, dying for our synnes, ryssyng from death for our iustification. ...And to be shorte, we maye in the Scryptures ...perfectlye see whole Christe, wyth the eye of ...faith, as we lackyng fayth, coulde not wyth ...our bodely eyes see hym, though he stode ...here present here before vs. Let euery man, ...woman, and chylde, therefore wyth all theyr ...hart, thurst and desyre gods holy Scriptures, ...loue them, embrace them, haue theyr delyght ...and pleasure in hearyng, and readynge them, ...thus at length we maye be transformed, and ...changed into them. For the holy scryptures ...are Gods treasure house, wherein are founde ...all thynges nedefull for vs to see, to heare, to ...knowe, and to beleue, necessary for thattay-

nyng of eternall lyfe. Thus much is spoken, only to geue you a tast of some of the cõmodities which ye may take by hearynge, and readynge the holy Scriptures. For as I said in ỹ beggynning, no tongue is able to declare, and vtter it.

And although it is more cleare then the noone day, that to be ignorant of the Scriptures, is the cause of error, as Christe sayth to the Saduces: ye erre, not knowing the scriptures, and that erroꝛ doth holde backe, & plucke men away from the knowledge of God. And as S. Hierome sayth: not to knowe the scriptures, is to be ignorant of Christe. Yet notwithstandyng, some there be, that thynke it not mete, for all sortes of men to reade the scriptures, because they are, as they thynke, in sundꝛye places stumblynge blockes to the vnlearned. Firste, for that the phrase of the scriptures is sometyme so homelye, grosse, and playne, that it offendeth the fyne, and delicate wittes of some courtiers. Furthermore, for that the scrypture also reporteth, euen of them that haue theyr commendation to be the children of God: that they dyd dyuers actes, whereof some are contrarye to the lawe of nature, some repugnaunt to the lawe wꝛytten, and other some seme to fyght manyfestly against publyque honestie. All whyche thynges (as they) are vnto the symple, an occasion of great offence, and cause many to thynke euyll of the scryptures, and to discredite theyr authoꝛtye. Some are offended at the hearyng, or

Mat. 22.

dinge of the diuersitie of the rites and ceremonies of the sacrifices, & oblations of the lawe. And some worldelye witted men, thynke it a great decay to the quiet & prudent gouernyng of their common wealthes, to geue eare to the simple and playne rules, and preceptes of oure sauiour Christ in hys Gospell, as beynge offended, ỳ a man should be redy to turne hys right eare, to hym that strake him on the left, and to him which would take away his cote, to offer hym also his cloke, with such other sayinges of perfection in Christes meaning. For carnal reason beynge alway an enemye to God, and not perceauyng the thinges of Gods spirite, doeth abhorre such preceptes., which yet ryghtly vnderstanded, infringeth no iudicial policies, nor Christen mens gouernemẽtes. And some ther be, whiche hearyng the scriptures to byd vs to liue without carefulnesse, without studye, or forecastyng, do deryde the simplicitie of them, Therfore, to remoue and put away occasiõs of offence so much as may be, I wyl aunswere orderly to these obiections. First I shall rehearse some of those places that men are offended at for the homelynesse, & grossenes of speache, and wyl shew the meanyng of them. In the booke of Deuteronomie it is written, that almyghty God made a lawe: ỳ a man dyed without issue hys brother or next kynsman shoulde marye hys widow: and the chylde that were fyrst borne betwene them, should be called his child that was dead, that the dead mannes name

mought not be put out in Israell. And yf the brother or next kynseman would not marry the widow: then she before the magistrates of the citie shoulde pull of his shoe, & spite in his face, sayinge: So be it done to that man that wyll not builde his brothers house. Here (derelye beloued) the pullyng of his shoe, and spittynge in his face, were ceremonyes to signifye vnto all the people of that citye, that the woman was not nowe in faulte, that Gods lawe in that poynt was broken: but the whole shame and blame therof, dyd nowe redounde to that man whiche openlye before the magystrates refused to marrye her. And it was not a reproche to him alone, but to all his posteritie also: for
Psal, 75. they were called euer after, the house of hym whose shoe is pulled of. Another place out of the Psalmes, I wyll breake (sayth Dauid) the hornes of the vngodlye, and the hornes of the ryghteous shalbe exalted. By an horne in the Scripture, is vnderstande power, myght, strength, and sometime rule, & gouernemente The Prophete then sayinge, I wyll breake the hornes of the vngodlye, meaneth, that all the power, strength, and myght of gods enemyes, shall not onelye be weakened, and made feble, but shall at lengthe also be cleane broken, and destroyed, though for a tyme, for the better tryall of hys people, God sufferethe the enemies to preuayle, and haue the vpper hande.
Psa, 232 In the. Cxxxii. Psalme it is sayde, I wyll make Dauids horne to florysh. Here Dauids horne signifyeth hys kyngdome. Almyghtye

God

God therefore by thys maner of speakyng, promyseth to geue Dauyd victorye ouer all hys enemyes, & to stablishe hym in hys kyngdome, spite of all hys enemyes. And in the. lx. psalme it is wrytten: Moab is my washepot, and ouer Edom wyll I cast out my shoe. &c. In that place, the Prophete sheweth howe graciously God hath delte with hys people the chyldren of Israell, geuyng them greate victorys vpon theyr euemyes on euery syde. For the Moabites, and Idumeans, beyng two grert nations, proude people, stoute, and mightye, God brought them vnder, and made them seruauntes to the Israelytes, seruauntes I saye, to stowpe downe, to pul of theyr shoes, and washe theyr feete. Then Moab is my washepot, and ouer Edome wyll I caste out my shoe, is as yf he had sayde: The Moabites, and the Idumeans, for all theyr stoutnesse agaynste vs in the wyldernes are nowe made our subiectes, our seruauntes, yea vnderlynges to pull of our shoes, and washe our feete. Nowe I praye you, what vncomely maner of speache is thys, so vsed in common phrase amonge the Hebrues? It is a shame that Christen men should be so lyghte headed, to toy as ruffians do, of suche maner speaches, vttered in good graue signification by the holy ghoste. More reasonable it were for vayne man to learne, and reuerence the fourme of Goddes wordes, then to gaude at them, to hys dampnation. Some agayne are offended, to heare that the godlye fathers had manye wiues, and concubines, al-

thoughe after the phrase of the Scripture, a concubine, is an honest name. For euerye concubine, is a lawfull wyfe, but euerye wyfe is not a concubine. And that ye may the better vnderstande thys to be true, ye shall note, that it was permitted to the fathers of the olde Testamente, to haue at one tyme moe wyues then one: for what purpose ye shall afterwarde heare. Of whiche wyues, some were free women borne, some were bond women, and seruauntes. She that was free borne, hadde a prerogatiue aboue those that were seruauntes and bonde women. The free borne woman was by maryage made the ruler of the house vnder her husbande, and is called the mother of the housholde, the maistres, or the dame of the house, after our maner of speakyng, and had by her maryage an interesse, a ryght, and an ownershyp in hys goodes, vnto whom she was maryed. Other seruauntes, and bonde women, were geuen by the owners of them, as the maner was then, I wyll not saye alwayes, but for the moste parte, vnto theyr doughters, at the day of theyr maryage, to be handemaydens vnto them. After such a sorte dyd Pharao kyng of Egypt geue vnto Sara Abrahames wyfe, Agar the Egiptian, to be
Gene, 29 her mayde. So dyd Laban geue vnto hys daughter Lia at the daye of her maryage Zilpha, to be her handemayde. And to hys other daughter Rahell, he gaue another bonde mayde, named Bylham. And the wyues that were the owners of theyr handemaydes, gaue them

them in maryage to they⁊ husbandes, vpon diuers occasions. Sara gaue her maide Agar in mariage to Abraham. Lia gaue in like maner her maide Zilpha to her husbād Jacob. So did Rahell hys other wyfe geue hym Bylham her maide, saying vnto him: go in vnto her, & she shall beare vpon my knees. Whych is, as if she had said: take her to wyfe, & the chyldren that she shal beare, wyl I take vpon my lap, & make of thē as yf they were mine owne. These handmaidens or bond womē, although by mariage they were made wyues: yet they had not thys prerogatiue, to rule in the house, but were styll vnderlynges, and in subiectiō to their maistres, and were neuer called mothers of the household, maistresses, or dames of the house, but are called somtyme wiues, sometime concubines. The pluralitie of wyues, was by a speciall prerogatiue suffered to the fathers of the olde Testament, not for satisfying they⁊ carnal, & fleshly lustes, but to haue many childrē, because euery one of them hoped, & begged oft tymes of God in they⁊ prayers, that that blessed sede whiche God promised should come into the worlde, to breake the serpentes head, mought come, and be borne of his stocke and kinred. Gen, 16.

Nowe of those which take occasion of carnalitie, and euyll lyfe, by hearynge and readyng in Gods boke, what God hath suffered, euen in those men, whose commendation is playsed in the scripture. As that Noe, whom S. Peter calleth the eyght preacher of righte- 2. Pet. 2. Gen, 30.

ousnes, was so dronke wyth wyne, that in hys
Gene, 9, slepe, he vncouered his own priuities. The iust
Gene, 19 man Lot was in lyke maner dronken, & in hys dronkenesse lay with his owne daughters, contrary to the lawe of nature.

Gene. 17 Abraham, whose fayth was so great, that for
Rom, 4, the same he deserued to be called of gods owne mouth, a father of manye nations, the father of
Gene, 16 all beleuers: besydes with Sara his wyfe, had also carnall companye with Agar Saraes handmaide. The Patriarche Jacob had to his wyues two sisters at one tyme. The Prophete
Gene, 29 Dauid, and king Salomon his sonne, had many wiues and concubines .&c. Which thynges we see playnely to be forboden vs by the lawe of God, and are now repugnaunt to all publique honestie. These and such lyke, in gods boke (good people) are not written that we shoulde or may do the like, folowing their examples, or that we ought to thynke, that God dyd alowe euery of these thynges in those men. But we ought rather to beleue, & to iudge that Noe in his dronkenesse offended God highly. Lot lying with his doughters, committed horrible incest. We ought then to learne by them, thys profitable lesson: that if so godlye men as they were, whych otherwyse kepte inwardlye gods holy spirite inflamynge their hartes, with the feare and loue of God, could not by their owne strength kepe themselues from commyttynge horryble sinne: but dyd so greuously fall, that without Gods greate mercye, they had pery-

shed

wed euerlastingly: How much more ought we thē miserable wretches, which haue no feelyng of God within vs at all, continually to feare, not onely that we may fal as they dyd, not also be ouercome, & drowned in synne, whiche they were not? And so by considering they fal, take the better occasion to acknowledge our owne infirmitie and weakenes, and therfore more earnestly to cal vnto almightie God, with hartie prayer incessantly for his grace, to strengthē vs, and to defend vs from all euill. And though though infirmitie, we chaunce at any tyme to fall: yet we may by hartie repētaunce, and true faith, spedely ryse againe, and not slepe & continue in sinne, as the wicked doth.

Thus good people, should we vnderstand such matters expressed in the diuine scriptures, that this holy table of Goddes word, be not turned to vs, to be a snare, a trap, & a stumbling stone, to take hurt by the abuse of our vnderstādyng: But let vs esteme them in such a reuerēt humilitie, that we maye fynde oure necessary foode therin, to strengthen vs, to cōfort vs, to instruct vs, (as god of his great mercy, hath appointed them) in al necessary works, so that we may be perfect before hym, in the whole course of oure lyfe: which he graunt vs, who hath redemed vs, our Lorde and Sauiour Jesus Chryst.

To whom with ỳ father, and the holy ghost, be all honour and glory, for euermore.

Amen.

The seconde parte of the Informa-
tion for them whych take offence at cer-
tayne places of the holy
scripture.

WE haue harde (good people) in the
Homelye laste read vnto you, the
greate commoditie of holye scrip-
tures, ye haue harde howe ignō-
raunt, men voyde of godly vnder-
standynge, seke quarrelles to discredite them.
Some of theyr reasons haue ye harde an-
swered. Nowe we wyll procede and speake of
suche politike wyse men, whyche be offended,
for that Chrystes preceptes shoulde seme to de-
stroye all order in gouernaunce, as they do al-
ledge for example, suche as these be. If any
man stryke thee on the ryght cheke, turne the
other vnto hym also. If any wyll contende to
take thy cote from thee, let hym haue cloke and
Math,6, all. Let not thy left hande, knowe what the
Mat,18, ryght hande doth. If thyne eye, thyne hande,
thy foote offende thee, pull out thyne eye, cut
of thy hande, thy foote, and caste it from thee.
Rom,18 If thyne enemye (sayth S. Paule) be an hun-
gred, geue hym meate, yf he thyrste, geue hym
drynke: so doynge, thou shalte heape hote bur-
nynge coles vpon his head.

These sentences (good people) vnto a natu-
rall man, seme mere absurdities, contrarye to
1, Cor,2, all reason. For a naturall man (as S. Paule
sayth) vnderstandeth not the thynges that be-
longe to God, neyther can he, so longe as olde

Adam

Adam dwelleth in hym. Christe therefore meaneth, that he woulde haue hys faythfull seruauntes so farre from vengaunce, and resistynge wronge: that he woulde rather haue hym ready to suffer another wronge, then by resistynge, to breake charitye, and to be oute of pacience. He would haue our good dedes so far from carnall respectes: that he woulde not haue our nyest frendes, knowe of oure well doynge, to wynne a vayne glory. And though our frendes and kynnsfolkes, be as dere as oure ryght eyes, and our rygnt handes: yet yf they woulde plucke vs from God, we ought to renounce them, and forsake them. Thus yf ye wyll be profitable hearers and readers of the holy scriptures, youe muste fyrste denye youre selues, and kepe vnder your carnall senses, taken by the outward wordes, and searche the inwarde meanynge. Reason muste gene place to gods holy spirite. Youe muste submit youre wordely wysedome and iudgement, vnto hys diuine wysdoome and iudgment. Consider that the scripture, in what straunge forme soeuer it be pronounced, is the worde of the lyuynge God. Let that alwayes come to your remembraunce, whych is so oft repeated of the Prophete Esay. The mouth of the Lorde (sayth he) hath spoken it. The almyghtye and euerlastynge god, who with hys only worde, created heauen and earth, hath decreed it. The Lorde of hostes, whose wayes are in the seas, whose pathes are in the depe waters, that Lorde and

God

God, by whose worde all thynges in heauen and in earthe, are created, gouerned, and preserued, hath so prouided it. The god of gods, and Lorde of all Lordes, yea, God that is God alone incomprehensible, almyghtye, and euerlastinge, he hath spoken it, it is hys worde. It can not therefore be but trueth: which proceedethe from the god of all trueth: it can not be, but wiselye and prudently commaunded, what almyghtye God hath deuised, howe vainelye soeuer, through want of grace, we miserable wreches do imagine, and iudge of hys most holy worde. The Prophet Dauid, discrybyng an happye man, sayth: Blessed is the man that hath not walked after the counsaile of the vngodly, nor stande in the wayes of synners, nor sit in the seate of the scornefull. Ther are three sortes of people, whose companye the prophete woulde haue hym to flee and auoyde, whyche shalbe an happye man, and partaker of Gods blessinge. Fyrste, he maye not walke after the counsayle of the vngodly. Secondlye, he maye not stande in the waye of sinners. Thirdlye, he muste not sit in the seate of the scornefull. By these three sortes of people, vngodlye men, synners, and scorners, all impietie, is signified and fully expressed. By the vngodlye, he vnderstandeth those whiche haue no regarde of almyghtye God, beyng voyde of all fayth, whose hartes and mindes are so set vpon the worlde, that they studye onelye howe to accomplyshe theyr wordely practises, theyr carnall imagi-

Psalm. 1

nations,

nations, their filthy luste, and desyre, without any feare of God. The seconde sort, he calleth sinners, not suche as do fall through ignorance, or of fraylenes, for then who shoulde be founde free? what man euer lyued vppon earth (Chryst onely excepted) but he hath synned? The iust man falleth seuen times, and ryseth agayne. Though the godly do fall, yet they walke not on purposedlye in synne, they stande not styll to continue and tary in synne, they syt not downe lyke careless men, wythout all feare of Goddes iuste punyshement for synne: but defyinge synne through gods great grace and infinyte mercy, they ryse agayne and fyght agaynst synne. The Prophete then calleth them synners, whose hartes are cleane tourned from God, and whose whole conuersation of lyfe, is nothynge but synne, they delyght so muche in the same: that they chose continually to abyde and dwell in synne. The thyrde sorte, he calleth scorners, that is, a sorte of men whose hartes are so stuffed with malyce, that they are not contented to dwell in synne, and to leade theyr lyues in all kynde of wyckednesse: but also they do contemne and scorne in other, all godlynes, true religion, all honestie and vertue. Of the two first sortes of men, I wyll not say, but they may take repentaunce, and be conuerted vnto GOD. Of the thyrde sorte, I thynke I may wythout daunger of Gods iudgement pronounce, that neuer any yet conuerted vnto God by repentaunce Psal. 24.

saunce, but continued on styll in theyr abhominable wyckednesse, heapynge vp to them selues damnation, agaynst the day of Godes
2. Pa. 30. ineuitable iudgement. Examples of such scorners, we reade of in the seconde boke of Cronicles. When the good kyng Ezechias, in the beginninge of hys raygne, had destroyed Idolatry, purged the temple, and refourmed religion in hys Realme: he sent messengers into euery Citie, to gather the people vnto Hierusalem, to solemnise the feaste of Easter in such sort, as GOD had appoynted it. The postes went from Citie to Citie through the lande of Ephraim, and Manasses, euen vnto Zabulon. And what dyd the people thynke ye? Dyd they laude & prayse the name of the lord, which had geuen them so good a kyng, so zelous a Prince to abolishe ydolatry, & to restore againe Gods true religion? no, no. The scripture sayth: The people laughed them to scorne, and mocked the kynges messengers. And in the last Chapter of the same boke, it is wrytten, that almyghtye god, hauyng compassion vpon hys people, sent hys messengers the Prophetes vnto them, to cal them from theyr abhomynable ydolatry, & wycked kynde of lyuinge. But they mocked his messengers, they despysed hys wordes, & misused hys Prophetes, vntyll the wrath of the lord arose agaynst hys people, and tyl there was no remedy. For he gaue them vp into the handes of theyr enemyes, euen vnto Nabugodonazar, kyng of Babilon, who spoyled them of theyr goodes,

goodes, brent theyr citie, and led them, theyr wyues, and theyr chyldren, captyues vnto Babilon. The wycked people that were in the dayes of Noe, made but a mocke at the worde of god when Noe tolde them that god would take vengaunce vppon them for theyr synnes. The floude therefore came sodenly vpon them and drowned them, with the whole worlde. Lot preached to the Sodomytes, that except they repented, both they and theyr citie should be destroyed. They thought hys sayinges impossible to be true, they mocked and scorned his admonition, and reputed him as an olde doting foole. But when god by his holye aungels had taken Lot, his wyfe, and two daughters from emonge them, he rained downe fyre and brymstone from heauen, and brent vp thole scorners and mockers of his holye word. And what estimation had Chrystes doctryne among the Scrybes and Pharasies? what reworde had he amonge them? The Gospell reporteth thus. The Pharaseis whych were couetous, dyd scorne hym in hys doctryne. O then ye see, that worldye ryche men scorne the doctryne of theyr saluation. The worldely wyse men, scorne the doctryne of Chryst, as foolishnes to theyr vnderstandynge. These scorners haue euer bene, and euer shalbe, tyll the worldes ende. For S. Peter prophesied, that 2 Pet. 2. such scorners shoulde be in the worlde, before the latter day. Take hede therefore (my brethren) take hede. Be not ye scorners of

Gods

Gods moſt holy worde. Prouoke hym not to poure out hys wrath nowe vppon you, as he dyd then vpon thoſe gybers and mockers. Be not wilfull murtherers of youre owne ſoules. Turne vnto God whyle there is yet tyme of mercy, ye ſhall elles repent it in the worlde to come, when it ſhalbe to late, for there ſhall be iudgement without mercy. Thys mought ſuffyce to admonyſhe vs, and cauſe vs henceforth to reuerence Gods holy ſcriptures: but all men haue not fayth. This therefore ſhall not ſatisfye and content all mens myndes, but as ſome are carnall, ſo they wyll ſtyll continue, and abuſe the ſcrypture carnallye, to their great damnation. The vnlearned & vnſtable (ſayth 2, Pet, 2, S. Peter) peruert the holy ſcriptures to their owne deſtruction. Jeſus Chryſt (as S. Paul 1, Cor, 1. ſayth) is to the Jewes an offence, to the Gentyles folyſhenes: But to gods chyldren, aſwell of the Jewes, as of the Gentyles, he is the power and wyſdome of God. The holy man Luke, 2, Simeon ſayeth, that he is ſet forth for the fall and ryſynge agayne of many in Iſraell. For Chryſte Jeſus is a fall to the reprobate, which yet peryſhe through theyr owne default: ſo is his worde, yea, the whole booke of god, a cauſe of dampnation vnto them, through theyr incredulitie. And as he is a ryſynge vp to no other, then thoſe whych are Gods chyldren by adoption: ſo is hys worde, yea, the whole ſcripture, the power of God to ſaluation, to theym oneiye that do beleue it. Chryſt hym ſelfe, the

Prophetes

Prophetes before hym, the Apostles after him
all the true ministers of gods holye worde, yea,
euery word in gods boke, is vnto ỹ rebyobate
the sauour of death vnto death. Chryste Jesus,
the Prophetes, the Apostles, & all the true mi-
nisters of his worde, yea, euery iote and tittle in
the holy scripture, haue ben, is, and shalbe for
euermore, the sauour of lyfe vnto eternall lyfe,
vnto al those whose hartes God hath purifyed
by true faith. Let vs earnestlye take hede, that
we make no iestyng stocke of the bokes of holy
scriptures. The more obscure and darke the
sayinges be to our vnderstandyng, the further
let vs thynke our selues to be from God, & hys
holye spirite, who was the aucthoure of them,
Let vs with more reuerence endeuoure oure
selues to search out the wisedom hidden in the
outwarde barke of the Scripture. If we can
not vnderstand the sence, and the reason of the
thing, yet let vs not be scoffers, iesters, & de-
riders, for that is the vttermost token & shewe
of a rebyobate, of a playne enemie to God in
his wisdome. They be not idle fables to iest at,
which God doth seriouslye pronounce, and for
serious matters let vs esteme thē. And though
in sundry places of the Scriptures, be set oute
many rites & ceremonies, oblations, & sacrifi-
ces, let vs not thinke straunge of them, but re-
ferre them to the times and people, for whome
they serued, although yet to learned men, they
be not vnprofitable to be considered, but to be
vnderstanded as figures, & shadowes of thinges, &
actions afterward openly reuealed in the new

Testament. Though the rehearsall of the ge-
nealoges, & petegrues of the fathers, be not
to muche edification of the playne ignorante
people: Yet is there nothing so impartinent
uttered in all the whole boke of the Byble, but
may serue to spirituall purpose, in some respect
to all suche as will bestowe theyr labours to
searche out the meaninges. These may not be
condempned, because they serue not to our un-
derstandyng, nor make not to our edification.
But let vs turne our labour to vnderstande &
to cary away such sentences and stories, as be
more fitte for oure capacitie, and instructyon.
And wher as we reade in diuers psalmes, how
Dauid did wyshe to the aduersaryes of God
somtyme shame, rebuke, & confusion, somtyme
the decay of their offspryng and issue, somtyme
that they myght perysshe, & come sodenly to de-
struction, as he dyd wyshe to the captayne of
the Philistians: Cast forth (saith he) thy light-
Psal. 144. nyng, & teare them, shote oute thine arrowes
and consume them, with suche other manner of
imprecations: Yet ought we not, to be offen-
ded at such prayers of Dauid, being a prophet
as he was, singularly beloued of God, & rapt
in spirite, with an ardent zeale to gods glory.
He spake them not as of a priuate hatred, and
in a stomake agaynst theyr persons: but wish-
ed spiritually the destructiō of such corrupt er-
rours and vices, which raigned in al deuilish
persons, set against God. He was of like mind
as S. Paule was, when he dyd deliuer Hyme-
neus and Alexander, with the notorious for-

nicator,

nicator to Sathan, to their temporal confusion, that their spirite myght be saued agaynste the day of the Lorde And when Dauid did profesſe in some places, that he hated the wycked: yet in other places of his Psalmes, he profesſeth that he hated thē with a perfecte hate, not with a malicious hate, to the hurt of the soule. Which perfection of spirite, because it can not be perfourmed in vs, so corrupted in affections as we be, we ought not to vse in oure priuate causes, the lyke wordes in fourme, for that we can not fulfyl the lyke wordes in sence. Let vs not therfore be offended, but search out the reason of such wordes, before we be offended, that we may the more reuerently iudge of such sayinges, though straunge to our carnall vnderstandynges, yet to them that be spiritually mynded, iudged to be zeloully, and godly pronounced. God therefore for his mercyes sake, vouchsafe to purifye oure myndes, throughe faith in his sonne Jesus Christe, and to infyll the heauenly droppes of hys grace into oure hard stonie hartes, to supple the same, that we be not contemners, and deriders of his infallible worde: but that with all humblenesse of mynde, and christen reuerence, we maye endeuour our selues to heare, and to reade hys sacred scriptures, & inwardlye so to digest them, as maye be to the comfort of our soules, & sanctification of his holye name, to whome with the sonne, and the holy ghost, three persons, & one liuing God, be all laude, honor, & prayse for euer and euer. Amen.

AMongst the manyfould duties that almighty god requireth of his faithfull seruauntes the true christians, by ꝑ which he would that both his name should be glorified, & the certaintie of their vocation declared: there is none that is either more acceptable vnto him, or more profytable for them, than are the workes of mercye, and pitie shewed vpon the poore, which be afflicted with any kynde of misery. And yet thys notwithstandyng (such is the slouthfull sluggyshnes of our dull nature, to that which is good & godlye) that we are almoste in nothynge more negligent, and lesse carefull, then we are herein. It is therfore a very necessary thynge, that Goddes people shoulde awake their slearye myndes, and consider their duetie on this behalfe. And mete it is, that all true Christians shoulde deligently seke, and learne what god by his holy word doth herein require of them: that first knowyng their duetie (wherof many by their slacknesse, seme to be very ignorant) they may afterwardes diligently endeuour to perfourme the same. By the whiche, both the godly charitable persons may be encouraged to go forwardes, and continue in their mercyfull dedes of geuynge almes to the poore, and also such as hytherto haue eyther neglected or contemned it, maye yet nowe at the lengthe, (when

when they shall heare howe muche it appertayneth to them) aduysedlye consyder it, and beseechyngly applye themselues therunto.

And to the intent that euery one of you may the better vnderstande that whiche is taught, and also easelier beare away, and so take more fruite of that shalbe sayde, when seuerall matters are seuerallye handled: I mynde particularye and in this order, to speake and intreat of these poyntes.

Fyrste, I wyll shewe howe earnestlye almyghtye God in hys holye woorde, doth exacte the doynge of almes dedes of vs, and howe acceptable they be vnto him.

Secondlye, howe profitable it is for vs to be theme, and what commoditye, and fruite they wyll bringe vnto vs.

Thyrdlye and last, I wyll shewe out of gods woorde, that who so is liberall to the poore, and releeueth them plenteoully, shall not withstandyng haue sufficient for him selfe, & euermore be without daunger of penury, and scarcitye.

Concerning the fyrst, whiche is the acceptation, and dignitye or pryce of almes dedes before God: Knowe thys that to helpe and succour the poore in ther nede and miseri, pleaseth god so muche, that as the holye scrypture in many places recordeth, nothyng can be more gratefully taken or accepted of God. For fyrst we rede, that almyghtye God doth acounte him to be geuen, and to be bestowed vpon him, that is bestowed vpon the poore. And so doth the holy ghost testify vnto vs by the wise

men, saying: He that hath pitie vpō the poore,
Prou. 19. lendeth vnto the Lorde him selfe. And Christ
in the Gospell auoucheth, and as a most cer-
tayne truth, byndeth it with an othe, that the
almes bestowed vpō the poore, was bestowed
vpon hym, & so shalbe reckened at the last day.
For thus he sayeth to the charitable almes gi-
uers, when he sitteth as iudge in the downe
Mat. 25. to geue sentence of euerye man, accordynge to
his desertes: Verely I sai vnto you, whatso-
euer good & merciful dede, you did vpon any of
the least of these my brethren, ye dyd the same
vnto me. In releuyng their hunger, ye releued
mine, in quenching their thirste, ye quenched
mine, in clothing thē, ye clothed me, & when ye
harboured them, ye lodged me also, when ye
visited them being sicke or in prison, ye visited
me. For as he that receaueth a Princes embas-
sadours, and entertayneth them wel, doth ho-
nor the prince, from whō those embassadours
do come: So he that receaueth the poore and
nedie, and helpeth them in their affliction and
distresse, doth therby receaue, & honor Christe,
their master, who as he was poore & nedie him
selfe, while he liued here amongst vs, to work
the mistery of our saluation, soo at his depar-
ture hence, he promised in his steade, to leaue
vnto vs those y were poore, by whose meanes
his absence should be supplied, & therfore that
we would do vnto him, we must do vnto them.
Deu. 15. And for this cause doth almighty God say vn-
to Moyses: The land wherin you dwell, shall
neuer be without poore men. Because he would
have

lome continuall tryall of hys people, whether they loued him or no: that in theyr ynge theim selues obedient vnto his boyll, they myght certaynely assure themselues of his loue, & fauour towardes them, & nothing doubt, but that as his lawe & ordinaunces (wherin he cõmaunded them, that they should open their hande vnto their brethren, that were poore & nedie in the lande) were accepted of them, & willingly performed: So he would on his part louingly accept them, and truely performe his promises that he had made vnto them.

The holy Apostles & disciples of Christ, who by reason of his dayly conuersatiõ, saw by hys deedes, & hard in his doctrine, how much he tẽdred the poore, the godly fathers also, ỳ were both before and sence Christ, indued wythoute doubt with the holy ghost, & most certainely certified of gods holy will: they both, do most earnestly exhort vs, and in all their writinges, almost continually admonishe vs, that we would remember the poore, & bestowe our charitable almes vpon them. Saint Paul writeth vnto vs after this sort. Comfort the feble minded, lyfte vp the weake, & be charitable toward all men. 1, Tessa, 5.

And agayn. To do good to the poore, & to distribute almes gladly, see ỳ thou do not forget, for with such sacrifices is God pleased. Hebre, 13.

Esay, 58.

Esaye the prophet teacheth on this wise: Deale thy bread to the hungry, & bryng the poore wandryng, home to thy house. Whẽ thou seest the naked, se thou cloth him, & hide not thy face frõ thy poore neighbor, nether despise thou thine owne flesh.

And the holy father Tobie geueth thys counsel. Geue almes (saith he) of thine owne goodes, and turne neuer thy face from the poore, and thy breade with thy hungry, and couer the naked with thy clothes. And the learned, & godly doctour Chrisostome geueth this admonition. Let mercifull almes be alwayes with vs, as a garment, that is, as myndfull as we wylbe to put our garmentes vpon vs, to couer our nakednesse, to defend vs from the colde, & to set our selues comely: So myndfull let vs be at all tymes and seasons, that we geue almes to the poore, & shewe our selues mercifull towardes them. But what meane these often admonitions, & earnest exhortations of the Prophetes, Apostles, fathers, and holy doctours? Surely, as they were faythfull to Godward, and therfor discharged their duetie truly, in telling vs what was gods wyll: so of a singuler loue to vs warde, they laboured not only to informe vs, but also to perswade with vs, that to geue almes, & to succour the poore and nedye, was a very acceptable thing, and an high sacrifice to God, wherin he greatly delyted, and had a singuler pleasure. Eccle. 35. So doth the wyse man, the sonne of Sirach teache vs, sayinge: Who so is mercifull, & geueth almes, he offreth the ryght thanke offring. And he addeth therunto: The ryght thanke offring, maketh the aulter fatte, & a swete smell is it before the hyghest, it is acceptable before God, & shal neuer be forgotten. And the truth of this doctrine, is verifyed by the examples of those holy, & charitable fathers

Tobi. 4

Ad popul Antio. ho. 35.

Eccle. 35.

of.

all whom we reade in the scriptures, that they were geuen to mercifull compassion towardes the poore, and charitable relieuynge of theyr necessities. Suche a one was Abraham, in whō god had so great pleasure, that he vouchsafed to come vnto hym, in fourme of an aungel, and to be intertayned of hym at his house. Suche was his kynsman Loth, whom God so fauoured, for receauynge hys messengers into his house, which otherwyse shoulde haue laine in the streate, that he saued hym, wyth hys whole familitye, from the destruction of Sodome & Gomorra. Such were the holy fathers Job and Toby, with manye others, who felte moste sencyble proofes of gods especyall loue towardes them. And as all these, by their mercyfulnes and tender compassion, whiche they bered to the myserable afflicted members of Christ, in the relieuynge, helping, and succouryng them, with their temperal goodes in this life optayned Gods fauoure, and were deare, acceptable and pleasaunt in his syght: so nowe they them selues, take pleasure in the fruition of God, in the pleasaunte ioyes of heauen, and are also in Gods eternall worde, set before vs as perfect exaumples euer before our eyes, both howe we shall please God in thys oure mortall life, and also howe we may come to lyue in ioy with them, in euerlastynge pleasure and felicyte. For most true is that sayinge, whych S. Augustine hath: that the geuynge of almes, and relieuynge of the poor, is the ryght way to

heauen *Vita eeli, pauperes*, The poore man, saith he, is the way to heauen. They vsed in times past to set in the wayes sides, the picture of Mercury pointing with his finger, which was the right way to the towne. And we vse in crosse wayes to set vp a wodden or stone crosse, to admonish the trauaylynge man, whyche waye he must turne, when he commeth thyther, to direct his iourney a right. But Gods word (as S. Augustine sayeth) hath set in the way to heauen, the poore man and hys house, so that who so wyll go a ryght thyther, must not turne out of the way, but must go by the poore. The poore man is that Mercury, that shall set vs the ready way, and if we loke well to this marke, we shal not wander much out of the ryght path. The maner of wyse worldly men amonge vs, is: that yf they know a man of meaner estate then them selues, to be in fauour with the Prince, or anye other noble man, whom they eyther feare, or loue, suche a one they wylbe glade to benefyte and pleasure, that when they haue nede, he may become they? spokes man, eyther to helpe with his good worde, to obtayne a commoditie, or to escape a displeasure. Nowe surely, it ought to be a shame to vs, that worldelye men in temporall thynges, that laste but for a season, shoulde be more wyse and prouident in procurynge them, then we in heauenly. Our Sauiour Christe testifieth of poore men, that they are deare vnto hym, and that he loueth them especially, for he calleth them his litle ones, by a name

a mate of tender loue, he sayeth they be hys bre- Jacob,2,
thern. And S. James sayeth, that God hath
chosen them to be heires of his kingdom. Hath
not God (sayeth he) chosen the poore of thys
worlde to hym selfe, to make them hereafter,
the ryche heyres of that kingdome, whiche he
hath promised to them that loue him. And we
knowe, that the prayer whiche they make for
vs, shalbe acceptable, & regarded of god, they? Eccle,35.
complaynte shalbe harde also. Thereof dothe
Iesus the sonne of Syrach, certaynely assure
vs, sayinge: If the poore complayne of thee, in
the bytternes of hys soule, hys prayer shalbe
harde, euen he that made him, shal heare hym.
Be courteous therefore vnto the poore. We
knowe also, that he, who acknowledgeth hym
selfe to be they? master and patrone, and refu-
seth not to take them for hys seruauntes, is
both able to pleasure, and displeasure vs, and
that we stand euery houre in nede of his helpe.
Why shoulde we then be eyther negligente, or
unwyllynge to procure they? frendeshyp and
fauoure, by the which also we may be assured
to get hys fauoure, that is both able and wyl-
lynge to do vs all pleasures, that are for oure
commoditie and welth. Chrysost doth declare by
hys, howe much he acceypteth out charytable
affection towarde the poore, in that he promy-
seth a reward vnto them that geue but a cup
of colde water in hys name, to them that haue
nede thereof, and that reward is the kingdom
of heauē. No doubt is it therfore, but that god

regar-

regargeth highly, that whiche he regarde
liberally. For he that promyseth a pryne
compence, for a beggerly beneuolence; de
reth that he is more delyted with the geui
then with the gifte, and that he as muche
meth the doyng of the thyng, as the fruite
commoditie that commeth of it. Who so t
fore hath hytherto neglected to geue almes
hym know that God now requireth it to
and he that hath bene liberall to the poore
hym know that hys godly doynges are acc
ted, and thankefullye taken at Gods han
whych he wyll requite with double and tre
For so sayth the wyse man: He whiche shew
mercy to the poore, doeth laye hys mon
bande to the Lorde, for a large interest
gayne. The gayne beynge chiefly the poss
of the lyfe euerlastynge, through the mer
of our Sauiour Jesus Chryste, to whom
the father, and the holy ghost, be all hon
and glory, for euer. Amen.

The seconde part of the Sermon of almes dedes.

WE haue harde before (dearely be
ued) that to geue almes vnto
poore, and to helpe them in tim
necessity, is so acceptable vnto
Sauiour Chryst, that he counte
that to be done to him selfe, that we do for
lake vnto them. Ye haue harde also, howe
nestly

...by the Apostles, prophetes, holye fa...
...doctours, do exhort vs vnto the same,
...ye see, howe welbeloued, and deare vnto
God they were, whom the Scriptures repor...
...vnto vs, to haue bene good almes men. Wher...
...fore, neither their good examples, or the hole...
...some counsayle of godly fathers, or the loue of
Christ, whose especial fauour, we may be assu...
...red by thys meanes to obtayne, may moue vs,
...to any thing at all whiche is: let vs prouide,
...that from henceforth, we shewe vnto godward
...thankefull seruice, to be mindefull and rea...
...dy to helpe them, that be poore and in mysery.

Nowe wyl I, thys seconde tyme that I
...entreate of almes dedes, shewe vnto you, how
...profitable it is for vs to exercyse them, & what
...profyte thereby shall ryse vnto vs, if we doo
...them faythfullye. Oure Sauioure Chryste in Math. xix.
...the Gospel teacheth vs, that it profiteth a man
...nothynge, to haue in possession al the riches of
...the whole worlde, and the welth or glory ther...
...of: in the meane season he lose hys soule, or
...some other thinge, whereby it should become cap...
...tiue vnto death, synne, and hell fyre. By the
...whiche sayinge, he not onelye instructeth vs,
...how much the soule health is to be preferred,
...before worldly commodities: but also serueth
...to open our myndes, and to pryche vs for
...euermore, to serue diligently, and learne by what
...meanes, we may preserue and kepe our soules
...in safetie, that is, howe we maye recouer
...the health, if it be lost or empeared, and howe

...it

it may be defended and mayntayned, [illegible]
once haue it. Yea, he teacheth vs also the
to esteme that as a precyous medicine, an
inestimable iewell, that hath suche stren
and vertue in it, that can eyther procu
preserue so incomparable a treasure. For if
greatly regarde that medicine or salue, tha
hable to heale sundry and greuous diseases
the body: much more will we esteme that w
hath lyke power ouer the soule. And bec
we myghte be better assured, both to kn
and haue in readynes, that so profytable a
medicine, he, as a moste faythfull and lou
teacher sheweth hym selfe, both what it is, a
Luke. 12. where we maye synde it, and howe we
vse and apply it. For when both he, and
Disciples were greuously accused of the
riseys, to haue defyled they? soules, in
kyng the constitutions of the Elders: bec
they went to meate and washed not they
des before, accordynge to the custome o
Iewes: Christ aunsweringe they? superf
ous complaynte, teacheth them an especial
medy, howe to kepe cleane they? soules,
withstandyng the breache of suche superfl
ous orders. Geue almes (sayeth he) and be
holde, all thynges are cleane vnto you. He
cheth them, that to be mercifull and charit
in helpyng the poore, is the meanes to kepe
soule pure and cleane, in the light of God.
are taught therefore by this, that mercifu
mes dealyng, is profitable to purge the soule
from

...affection and filthy spottes of sinne
...same lesson doth the holy ghost also teach
...sundry places of scripture, saying: Mercy Tob. 4.
...almes, and almes geuinge, purgeth from all
...almes and deliuereth frō death, & suffreth not
...soul to come into darkenes. A great confy-
...nay they haue before ỹ high God ỹ shew
...mercy and compassiō to thē that are afflycted. Eccle. 5.
The wyse preacher, the sonne of Syrach,
confirmeth the same, when he sayeth: That as
water quencheth burninge fire, euen so mercy
and almes, relysheth & reconcyleth sinnes. And
...it is, that mercifulnes quayleth the heate
...sinne, so much, that they shal not take holde
...man to hurt him, or if he haue by any in-
...& weakenes, bene touched and anoied
...them, strayght waye, shall mercyfulnes
...washe them away, as salues and reme-
...to heale they sores and greuous diseases.
...therupon that holye father Cipryan, ta-
...good occasion, to exhorte earnestly to the
...full worke of geuing almes, and helpyng
...poore, & there he admonysheth to consider,
...holesome and profitable it is, to relyeue
...nedie, and helpe the afflicted, by the which
...may pourge oure synnes, and heale oure
...wounded soules.
...here some wyl saye vnto me. Yf almes
...ge, and our charitable workes towards
...poore, be hable to washe awaye synnes, to
...cile vs to God, to delyuer vs from the pe-
...dampnation, & make vs the sonnes and
heyres

heyres of Gods kingdome: then is Christes merite defaced, and his bloud shed in vayne, then are we iustified by workes, and by oure dedes may we merite heauen, then do we in vayne beleue that Christ dyed, for to put away oure sinnes, and that he rose for oure iustyficatyon, as S. Paule teacheth. But ye shal vnderstand (dearely beloued) that neyther those places of scripture before alledged, neyther the doctrine of the blessed Martir Cyprian, neyther any other godly and learned man (when they in extollinge the dignitie, profite, fruite, and effect of vertuous and liberall almes, do saye that it washeth away sinnes, and bryngeth vs to the fauour of God) do meane, that our worke and charitable dede, is the originall cause of our acceptation before god, or that for the dignitie or worthynes thereof, oure synnes be put away, and we purged and clensed, of all the spottes of our iniquitie (for that were in deede to deface Christe, and to defraude hym of his glory): But they meane thys, and thys is the vnderstanding of those, and such like, sayinges: That God of hys mercy, and especiall fauour towardes them, whome he hath appoynted to euerlastinge saluation, hath so offred his grace effectually, and they haue so receaued it fruitfully: that although by reason of theyr synfull lyuyng outwardly, they seemed before to haue bene the chyldren of wrath and perdition, yet nowe the Spirite of God myghtye worchyng in them, vnto obedience to Gods will and commaun-

maun-

commaundementes, they declare by theyr outewarde dedes and lyfe, in ỹ shewing of mercy, and charitie (which can not come but of the spyryte of God, and his especiall grace) that they are the undoubted chyldren of GOD, appoynted to everlastyng lyfe. And soo, as by theyr wyckednes and ungodly lyuing, they shewed them selues, according to the iudgemente of men, whyche followe the outewarde appearaunce, to be reprobates and cast awayes: So nowe by theyr obedience vnto Gods holye wyll, and by theyr mercifulnesse and tender pitie (wherein they shewe them selues to be lyke vnto God, whoo is the fountayne and spryinge of all mercy) they declare openlye, and manyfestlye vnto the syght of men, that they are the sonnes of GOD, and electe of hym vnto saluation. For as the good fruyte is not the cause that the tree is good, but the tree must fyrst be good, before it canne bryng forthe good fruyte: soo the good dedes of manne, are not the cause that make the man good, but he is fyrst made good by the spirite and grace of God, that effectuallye worketh in hym, and afterward bryngeth forth good fruites. And than, as the good fruyte doth argue the goodnesse of the tree: soo doth the good and mercifull dede of the man, argue and certaynelye proue the goodnesse of hym that dothe it, accordynge to Chrystes sayinge: Ye shal knowe them by theyr fruytes. And if anye man wyll obiecte, that cuyll and naughtye men, do sometyme by theyr dedes appeare to be ryght godly and vertuous: I wyll answere,

that loo dothe the crabbe, and chokepere, seme outewardlye to haue sometime as fayre a redde, and as melowe a colour, as the fruite whiche is good in deede. But he that wyll byte, and take a taste, shall easely iudge betwixte the sowre bytternesse of the one, and the sweete sauerynes of the other. And as the true Christen mā, in thankfulnes of his hart, for the redemption of his soul, purchased by Christes death, sheweth himself by the fruite of his fayth, his obedience to God: so the other, as a marchaunt with God, doth all for his owne gayne, thynkyng to wynne heauen by the merite of his workes, and so defaceth and obscureth the price of Christes bloude, who onelye wrought our purgation.

The meanyng then of these sayinges in the Scryptures, and other holy writynges: almes dedes do washe away oure synnes, and mercye to the poore doth blot oute oure offences, is, that we doyng these thynges accordynge to Gods wyll, and oure dutie, haue oure synnes in dede washte awaye, and oure offences blotted oute, not for the worthynesse of them, but by the grace of God, whych worketh all in all, and that for the promyse that GOD hath made to them that are obedient vnto hys commaundemente, that he whiche is the trueth, myghte be iustifyed in performyng the trueth, due to hys true promyse. Almes dedes doo washe awaye oure synnes; because GOD doth vouchsafe them to repute vs as cleane and pure, whā we do them for his sake, and not because they deserue or merite oure

purgyng.

purgyng, or for that they haue any such strength and vertue in them selues. I knowe that some menne, to muche addycte to the aduauncyng of their good workes, wyll not be contented wyth this aunswere, and no maruayle. For suche men can no aunswere, content nor suffyce. Wherfore, leauyng them to theyr owne wylfull sence, we wyll rather haue regarde to the reasonable and godly, who as they moost certaynely know, and perswade them selues, that all goodnesse, all bountye, all mercy, all benefytes, all forgeuenesse of synnes, and whatsoeuer canne be named good and profytable, eyther for the bodye, or for the soul, do come onely of Gods mercy, and mere fauour, and not of them selues: So though they do neuer so many and so excellet good dedes, yet are they neuer puffte vp with the vayne confydence of them. And though they heare, & reade in Gods worde, and other where in godly mens workes, that almes dedes, mercy, & charytablenes, doth washe awaye synne, & blot out iniquyte: yet do they not arrogantly & proudly sticke or truste vnto them, or bragge them selues of the, as the proude Pharisei dyd, lest with the Pharysei they shoulde be condemned: but rather wyth the humble and poore Publican, confesse them selues synfull wretches, and vnworthy to looke vp to heauen, cryyng, and crauynge for mercye, that with the Publycan they maye be pronounced of Chryste to be iustyfyed. The godlye do learne, that whan the Scryptures saye, that

by good and mercifull workes, we are reconcyled to Goddes fauoure: we are taughte than to knowe what Christe by his intercession and mediation, obtayneth for vs of hys father, howe we be obedient to hys wyll, yea, they learne in suche maners of speakynge, a comfortable argumente of Gods synguler fauoure and loue, that attributeth that vnto vs, and to oure doynges, that he by hys spyrite worketh in vs, and through hys grace prouideth for vs: And yet thys notwithstandynge, they crye oute with Sayncte Paule, oh wretches that we are, and acknowledge (as Christe teacheth) that when they haue all done, they are but vnprofytable seruauntes. And with the blessed kynge Dauyd, in respecte of the iust iudgementes of God, they do tremble, and saye: Who shalbe able to abyde it Lorde, yf thou wylte geue sentente accordyng to oure desertes? Thus they humble them selues, and are exalted of God they counte them selues vyle, and of God are counted pure and cleane, they condempne them selues, and are iustified of God, they thinke them selues vnworthy of the earth, and of God are thought worthy of heauen. Thus of Gods worde are they truely taught, howe to thynke rygh[illegible] of mercifull dealynge of almes, and of Goddes especiall mercy and goodnes, at made partakers of thole fruytes that hys worde hath promysed. Let vs than folowe their examples, and bothe geue obediently in oure lyke, thole workes of mercye that we are commaunded, and haue that ryghte opynion and iudgemente of them that

we are taughte, and we shall in lyke maner as they be made partakers, feele the fruites and rewardes that folowe such godly lyuinge. So that we knowe by proffe, what profite and commoditie doth come of geuyng almes, and succourying of the poore.

The thirde parte of the Homely of almes dedes.

WE haue alreadie hard two partes of this treatise of almes dedes. The first, howe pleasaunt and acceptable before God, the doing of them is. The seconde, howe muche it behoueth vs, and howe profitable it is to applye our selues vnto them. Nowe in this thyrde parte, wyll I take away that let, that hindreth many from doyng of them.

There be many, that when they heare howe acceptable a thinge in the sight of God, the geuyng of almes is, and howe much God, extendeth his fauour towardes them that are mercifull, and what fruites and commodities doth come to them by it: they wyshe verye gladlye with them selfes, that they also myghte obteyne these benefyttes, and be counted such of God, as whom he would loue or doo for. But yet these men are with greedy couetousnesse so pulde backe, that they wyll not bestowe one halfepenye, or one lyuie of breade, that they myght be thought worthy of Gods benefites.

& so to come into his fauour. For they are more more fearefull, & doubtynge, least by often geuyng, although it were but a lytle at a tyme, they should consume their goodes, and so impouerysshe them selues, that euen them selues at the lengthe, shoulde be able to byde, but should be driuen to begge, & lyue of other mens almes: And thus they seke excuses to withhold them selues from the fauour of God, and chose with pynchynge couetousnes, rather to leane vnto the Deuyll, than by charitable mercifulnesse, rather to come vnto Christe, & to suffre Christe to come into them. Oh that we hadde some cunnyng, & skylfull Phisition, that were able to purge them of this so pestilente an humour, that so sore infecteth, not their bodyes, but their myndes, and so by corruptynge their soules, bryngeth their bodyes and soules into daunger of hell fyre.

Loue, if ther be any such among vs (dearely beloued) let vs diligently searche for that Phisition, which is Jesus Christ, and earnestly labour, that of his mercye he wyll truely instruct vs, & geue vs a present medicine against so perilous a disease. Harken then, whosoeuer thou art, that fearest lest by geuing to the poore, thou shouldest bryng thy selfe to beggerye. That which thou takest from thy selfe, to bestowe vpon Christ, can neuer be cōsumed, and wasted away. Wherein thou shalt not beleue me, but yf thou haue fayth, and be a true Christian, beleue the holy ghost, geue credite to his

authoritie of Gods worde, that thus teacheth. For thus saith the holy ghost by Salomon: He that geueth vnto the poore, shall neuer want. Men suppose, that by hoordynge, and layinge vp styll, they shall at the length be ryche: and that by distributing, and layinge out, although it be for most necessarye and godlye vses, they shalbe brought to pouertie. But the holy goost which knoweth al trueth, teacheth vs another lesson, contrarye to thys. He teacheth vs, that there is a kynd of dispendynge, that shal neuer diminyshe the stocke, & a kynde of sauyng, that shall bryng a man to extreme pouertie. For where he saith, that the good almes man shall neuer haue scarsitie, he addeth: But he that turneth awaye hys eyes from suche as be in necessitie, shall suffer greate pouertie hym selfe. Howe farre differente thā, is the iudgmēt of man, from the iudgement of the holy ghost?

Prou. 28.

The holye Apostle Paule, a man full of the holye ghost, and made p̄yuye euen of the secrete wyll of God, teacheth, that the lyberall almes geuer, shall not thereby be impouerysh. He that mynystreth (sayeth he) seede vnto the sower, wyll mynyster also breade vnto you in foode, yea, he wyll multyplye youre seede, and encrease the fruytes of youre ryghteousnesse. He is not contente here to aduertyse them, that they shall not lacke: but he sheweth theym also, after what sorte God wyll p̄ouyde for theym. Euen as he p̄ouydeth seede for the sower: in multyp̄lyinge

2. Corin. 9.

it, and geuyng great increase to their
tylye theyr goodes, and encreaſe them, that
there ſhalbe greate aboundaunce.

And leſt we ſhoulde thynke hys ſayinges to
be but wordes, and not trueth, we haue an ex-
ample thereof in the thyrde booke of Kynges,
which doth confirme, and ſeale it vp, as a moſt
certayne trueth. The poore wydowe that re-
ceaued the banyſhed Prophete of God, Elias,
when as ſhee hadde but an handefull of meale
in a veſſell, and a lyttle oyle in a cruſe, whereof
ſhe woulde make a cake for her ſelfe, and her
ſonne, that after they hadde eaten that, they
myght dye, becauſe in that great famyne there
was no more foode to be gotten: yet when ſhe
gaue parte thereof vnto Elias, and defrauded
her owne hungrye belly, mercifullye to relieue
him, ſhe was ſo bleſſed of God, that neither the
meale, nor the oyle was conſumed, all the time
whyle that famine dyd laſte, but thereof both
the Prophete Elias, ſhe, and her ſonne, were
ſufficientlye nourylhed, and had inough.

Oh conſider thys example, ye vnbeleuyng
and faythleſſe couetous perſones, who dyſcre-
dite gods worde, & thynke his power diminiſhed.
This poore woman, in the tyme of an extreme
& long dearth, had but one handfull of meale,
and a lyttle cruſe of oyle, her onelye ſonne was
ready to periſhe before her face for hunger, and
ſhe her ſelfe lyke to pyne awaye: and yet when
the poore Prophete came and aſked parte, ſhe
was ſo myndfull of mercyfulnes, that ſhee for-

gaue

gether ouer mysery, and rather then the worde maketh the occasion geuen to geue almes, and woorke a woorke of ryghteousnes: she was content presentlye, to hasarde her owne, and her sonnes lyfe. And you, who haue great plentye of meates and drynkes, greate stoze of mother-eaten apparell, yea many of you, great heapes of golde and syluer, and he that hath least hath moze then sufficient, nowe in thys tyme, whan (thankes be to God) no great famine doth oppresse you, your chyldren beynge well clothed, and well fed, and no daunger of death for famine to be feared, wyll rather cast doubtes and perylles of vnlykelye penurye, then you wyll part with anye peece of youre superfluities, to helpe, fede, and succour the poore hungry, and naked Chryst, that commeth to youre doores a begging. Thys poore and seely widowe, neuer cast doubtes in all her mysery, what wante she her selfe should haue, she neuer disanulled the promise that God had made to her by the Prophete, but strayght way went about to relieue the hungry Prophete of God, yea, preferrynge his necessitie before her owne. But we like vnbeleeuing wretches, before we will geue on mite we wyll cast a thousande doubtes of daunger, whether that wyll stande vs in any stede, that we geue to the poore, whether we shoulde not haue nede of it at any other time, and whether here it woulde not haue bene moze profytablye bestowed. So that it is moze hard to wreneth a stronge nayle (as the prouerbe sayeth) out of a

poore, then to bringe a farthyng out of your fyngers. There is neyther the feare, nor the loue of GOD before our eyes, we wyll not shewe a mite, then we either desyre goddis blessyng dowe, or feare the deuylles dungeon. Harken therefore ye mercilesse myserers, what wyll be the ende of thys your vnmercyful dealyng. As certainly as god nourished this poore widowe in the tyme of famyne, and encreased her lytle store, so that she had ynough, and felt no penury, when other pyned away: so certaynely shall God plague you wyth powertie, in the middes of plentie. Then when other haue abundaunce and be fedde to the full, you shall vtterly waste and consume away your selues, your store shall be destroyed, your goodes pluckt from you, all your glory and wealth shall perysshe: and that whyche when you had, you myght haue enioyned your selfe in peace, and myght haue bestowed vpon other most godly, ye shall seeke with sorowe and sighes, and no where shall finde it. For your vnmercifulnes towardes other, ye shall fynde no man that wyll shewe mercy towardes you. You that had stony hartes towardes other, shal fynde al the creatures of God to youwardes, as harde as brasse and yron. Alas what fury and madnesse doth possesse our mindes, that in a matter of truth and certaynetye, we wyll not geue credite to the truth, tellyng vnto that which is most certayne. Christ sayth: that if we will first seke the kingdome of God, and do the workes of ryghteousnes ther-

of,

of, we shal not be lefte destitute, all other thynges shalbe geuen to vs plenteously. May saye we: I wyll fyrst looke that I be able to lyue my selfe, and be sure that I haue inough for me and mine, and if I haue any thyng ouer, I will bestowe it, to ges Gods fauoure, and the poore shalthen haue part with me. See I praye you the peruerse iudgemente of men. we haue more care to nourysshe the carkesse, then we haue feare to see our soule perysshe. And as Cyprian Ser. de Elemosina. sayeth, whylst we stand in doubt lest our goodes fayle in beyng ouer liberall, we put it out of doubt, that our lyfe and healthe fayleth, in not beyng lyberall at all. whylst we are carefull for dymynysshyng of our stocke, we are altogether careles to diminisshe our selues. we loue Mammon, and lose our soules. we feare leaste our patrimony should perysshe from vs, but we feare not least we should perish for it. Thus do we paruersly loue that we should hate, & hate that we shoulde loue, we be negligent, where we should be carefull, and carefull where we nede not. Thys vayne feare, to lacke our selues if we geue to the poore, is muche lyke the feare of children and fooles, which when they see the bryght glimsyng of a glasse, they do ymagyne straygh tway, that it is the lightenynge, and yet the bryghtnes of a glasse, neuer was the lyghtnyng. Euen so, when we imagyne, that by spendinge vpon the poore, a man may come to pouerty, we are caught in a vayne feare, for we neuer harde nor knewe, that by that meanes, any

all

any man came to mysery, and was lefte destytute, and not consydered of GOD. Nay, me reade to the contrary in the scrypture (as I haue before shewed, and as by infinite testimonies and examples may be proued) that whosoeuer serueth God faythfully and vnfaynedlye in anye vocation, GOD wyll not suffer him to decay, muche lesse to perishe. The holy ghost teacheth vs by Salomon, that the Lord wyll not suffer the soule of the ryghteous to perysshe for hunger. And therefore Dauid sayth vnto all them that are mercyful: O feare the lorde, ye that be his sayntes, for they that feare hym, lacke nothyng. The Lions do lacke and suffer hunger, but they which seke the Lorde, shall wante no maner of thing that is good. When Elias was in the desert, God fed him by the ministery of Rauen, that euenyng and morynge brought him sufficient victualles. When Danyell was shut vp in the Lyons den, God prepared meate for him, and sent it thyther to hym. And thus was the saying of Dauid fulfilled: The Lions do lacke and suffer hunger, but they whyche seke the Lorde, shal want no good thynge. For whyle the Lyons whyche shoulde haue ben fed with his flesshe, roared for hunger, and desyred of theyr pray, whereof they had no power, although it were present before them: he in the meane tyme, was freshe fed from God, that shoulde with his flesshe, haue fylled the Lyons. So myghtily doth God worke, to preserue and mayntayne those, whome he loueth, so carefull

Prou. 10.

3. Reg. 17.

is

is he also to fede them, who in anye state or vocation, do vnfaynedlye serue hym. And shall we nowe thinke, that he woylde vnmyndefull of vs, if we be obedient to hys worde, and accordynge to hys wyl, haue pytie vpon the poore? He geues vs all we aith, before we do any seruyce for it, and wyll hee see vs to lacke necessaryes, when we do him true seruyce? Cans man thynke, that he that fedeth Chryst, can be forsaken of Chryst, and lefte without foode? or wyll Chryste denye earthlye thynges vnto them, whome he promyseth heauenly thinges for his true seruice? It cannot be then soo (deare brethren) that by geuynge of almes, we shoulde at any tyme beaut ourselues, or that we which relieue other mens nede, shoulde oure selues be oppressed with penury. It is contrarye to gods woord, it repugneth with hys promyse, it is agaynst Chrystes propertie and nature, to suffer it. It is the craftie surmise of the Deuyl to perswade vs it. Wherefore lyche not to geue almes freelye, and trust not vnthriftlye, that Gods goodnes will minister vnto vs sufficyencye and plentie, so long as we shall lyue in this transitory lyfe, and after our dayes here well spent in his seruyce, and the loue of oure brethren, we shalbe crowned with euerlasting glorye, to raygne with Chryst oure Sauiour in heauen, to whom with the father, and the holye Ghost, be all honour and glorye, for euer. Amen.

(*)

An homelye or Sermon concernyng the Natiuitie and byrth of our Sauyour Jesus Christe.

AMonge all the creatures, that God made in the begynnynge of the worlde, moste excellente and wonderfull in theyr kynde, there was none (as Scrypture beareth wytnesse) to be compared almoste in anye poynte vnto man, who aswell in bodye, and in soule exceded all other no lesse, then the sunne in bryghtnes and lyght exceedeth euery smale and lytle starre in the firmament. He was made and wrought to the ymage and symylytude of GOD, he was indued with all kynde of heauenly gyftes, he had no spot of vnclennes in hym, he was sounde and perfecte in all partes, both outwardly and inwardly, hys reason was vncorrupt, hys vnderstanding was pure and good, hys will was obedyent and godly, he was made altogether lyke vnto God, in ryghteousnes, in holynesse, in wysedome, in trueth, to be shorte, in all kynde of perfection.

When he was thus created and made, almyghtye GOD in token of hys greate loue towardes hym, chose oute a speyall place of the earth for hym, namelye Paradyse, where he lyued in all tranquylitie and pleasure, hauynge greate aboundaunce of worldely goodes,

and lackynge nothynge that he myghte iustlye require or desyre to haue. For as it is sayde: God made hym Lorde and ruler ouer all the workes of hys handes, that he shoulde haue vnder hys feete, all thynges and Oxen, all beastes of the fyelde, all foules of the ayer, all fyshes of the Sea, and vse them alwayes at hys owne pleasure, accordynge as he shoulde haue nede. Was not this a myrroure of perfection? was not this a full perfecte and blessed estate? Coulde anye thynge elles be well added herevnto? or greater felycytie deuyzed in thys worlde? But as the common nature of all men is, in tyme of prosperitie and wealth, to forgette not onelye them selues, but also God: euen so dydde thys fyrst man Adam, who hauyng but one commaundemente at Gods hande, namely that he shoulde not eate of the fruite of knowledge of good and yll, dydde notwithstandynge, most vnmyndefullye, or rather most wyllfully breake it, in forgettynge the straycte charge of hys maker; and geuynge eare to the craftye suggestyon of that wycked Serpente the Deuyll. Whereby it came to passe, that as before he was blessed, soo nowe he was accursed, as before he was loued, soo nowe he was abhorred, as before he was moste beautyfull and precyous, so nowe he was moste vyle and wretched in the syghte of hys Lorde and maker. In stede of the ymage of GOD, he was become nowe the ymage of the Deuyll, in stede of the Cytizen of Heauen, he was become the bondslaue of hell, hauynge

Psalme. 8.

in hym selfe, not one parte of hys former puritie and clennes, but beynge altogether spotted and defyled, insomuche that nowe he semed to be nothynge els, but a lumpe of synne, and therefore by the iuste iudgement of God, was condemned to euerlastyng death.

This soo greate and myserable a plague, yf it had onely rested on Adam, who fyrste offended: it had bene so muche the easyer, and mygbte the better haue bene borne. But it fell not onelye on hym, but also on his posteritie and chyldren for euer, so that the whole broude of Adams flesbe, shoulde sustayne the selfe same fall and punysbemente, wbycbe theyr forefather by bys offence, most iustly hadde deserued. Saynt Paule in the fyfte Chapter to the Romaynes, saieth: By the offence of onelye Adam, the faulte came bpon all men to condemnation, and by one mans dysobedience, manye were made synners. By wbycbe wordes we are taught, that as in Adam all men bniuersallye synned: so in Adam, all men bniuersallye receaued the rewarde of synne, that is to saye, became mortall, and subiecte bnto death, haupnge in them selues nothynge, but euerlastynge dampnatyon, bothe of bodye and soule. They became (as Dauyd sayeth) corrupte and abbominable, they went all oute of the waye, there was none that dyd good, no not one. O what a myserable and wofull state was tbis, that the synne of one man, shoulde destroye and condemne all men, that nothyng in all the world mygbte be loked for, but onely panges of death

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and paynes of hell? Had it ben any maruayle, yf mankynde had ben vtterly dryuen to desperation, beinge thus fallen from life to deathe, from saluation to destruction, from heauen to hell? but beholde the greate goodnes, and tender mercye of God in thys behalfe. Albeit mans wickednesse, and sinfull behauyour was such, that it deserued not in any part to be forgeuen: yet to thintent he myght not be cleane destitute of all hope, and comforte in tyme to come, he ordayned a newe couenaunt, & made a sure promyse thereof, namely, that he woulde sende a Messias, or mediatour, into the worlde, whiche shoulde make intercession, and put him selfe as a staye betwene both parties, to pacifie the wrath and indignation conceaued against sinne, and to deliuer man out of the myserable curse, and cursed miserie, wherinto he was fallen headlong, by disobeyinge the wyll, and commaundement of hys onely Lorde and maker. Thys couenaunt and promyse was fyrste made vnto Adam hym selfe, immedyatly after hys fall, as we reade in the thirde of Genesis, where God sayd to the Serpent on this wise: I wyll put enmitie betwene thee, and the woman, betwene thy seede, and her seede. He shall breake thyne head, and thou shalte bruyse hys heele. Afterwarde, the selfe same couenaunte was also more amplye, and playnely renewed vnto Abraham, wher God promysed him, that in his seede all nations and families of the earth shoulde be blessed. Agayne, it was conti- Gene. 18 Gene. 18

nued and confirmed vnto Isaac, in the same fourme of wordes, as it was before vnto his father. And to thintent that mankynde myght not dispayre, but alwayes lyue in hope, almightie God neuer ceassed to publishe, repete, confirme, and continue ỹ same, by diuers and sundrye testimonies of hys Prophetes: who for the better perswasion of the thyng, prophesied the tyme, the place, the maner, and circumstaunce of hys byrth, the afflictions of hys lyfe, the kynde of hys death, the glorye of hys resurrection, the receauynge of hys kyngdome, the deliueraunce of hys people, wyth all other circumstaunces belongyng thervnto. Esaye prophesied, that he woulde be borne of a virgin, & called Emanuell. Micheas prophesied, that he shoulde be borne in Bethleem, a place of Iurye. Ezechiell prophesied, that he shoulde come of the stocke and lynage of Dauid. Daniel prophesied, that al nations and languages should serue hym. Zacharye prophesied, that he should come in pouertye, rydyng vpon an Asse. Malachie prophesyed, that he should sende Elias before hym, whych was John the Baptist. Jeremie prophesyed, that he should be solde for .xxx. peeces of syluer. &c. And all thys was done, that the promyse, and couenaunt of God made vnto Abraham and hys posteritie, concernyng the redemption of the worlde, myght be credited, and fully beleued.

Nowe, as the Apostle Paule sayth: when the fulnesse of tyme was come, that is, the per-

teri-

fection, and course of yeares, appoynted from the begynnyng, then God, accordyng to hys former couenaunt and promyse, sent a Messias, otherwyse called a mediatour, into the worlde, not suche a one as Moyses was, not suche a one as Josua, Saule, or Dauid was: but suche a one as shoulde deliuer mankynde from the bytter curse of the lawe, and make perfect satisfaction by hys death, for the sinnes of all people, namely he sent his dear and onelye sonne Jesus Christe, made as the Apostle saythe, of a woman, and made vnder the lawe that he myght redeme them that were in bondage of the lawe, and make them the chyldren of god by adoption. Was not thys a wonderfull great loue towardes vs, that were hys professed and open enemies towardes vs that were by nature the chyldren of wrath, and firebrandes of hell fyre? In thys, sayth Sainct Johan, appeared the great loue of God, that he sent his onely begotten sonne into the worlde, to saue vs, when we wer his extreme enemies. Herein is loue, not that we loued hym but that he loued vs, and sent hys sonne to be a reconciliation for our sinnes. Sainct Paule also saith, Christ, when we were yet of no strength, dyed for vs beyng vngodly. Doubtlesse, a man wyl scarse dye for a righteous man. Peraduenture some one durste dye for hym of whom he hath receaued good. But God setteth out his loue towardes vs, in that he sent Christ to dye for vs, when we were yet voyde of al goodnes. Rom. 5.

Thys, and suche other comparisons, doth the Apostle vse, to amplifye and set forth the tender mercie, and great goodnesse of God, declared towardes mankynde, in sending downe a sauiour from heauen, euen Christe the Lorde. Which one benefite among al other, is so great and wonderfull, that nether tongue can well expresse it, nether harte thynke it, muche lesse geue sufficient thankes to God for it.

But here is a greate controuersie betwene vs and the Iewes, whether the same Iesus, whyche was borne of the virgin Mary, be the true Messias, and true sauiour of the worde, so long promised, and prophesied of before. They, as they are, and haue ben alwayes proud, and stifnecked, would neuer acknowledge hym vntyl this day, but haue loked and gaped for another to come. They haue this fonde imagination in theyr heades, that Messias shall come, not as Chryste dyd, lyke a poore pylgryme, and simple soule, rydyng vpon an Asse: But lyke a valyaunt and mightie kyng, in great royaltie and honour. Not as Chryste dyd, wyth a few fyshermen, and men of a small estimatiõ in the worlde: But with a great armie of strong men, with a great traine of wyse, and noble men, as knyghtes, Lordes, Earles, Dukes, Princes, and so forth. Nether do they thynke, that theyr Messias shall sclaunderously suffer death, as Christe dyd: but that he shall stoutlye conquer and manfully subdue all hys enemies, and fynally obteyne suche a kyngdome on earth, as

neuer

neuer wolde leue from the begynnyng.

Whyle they layne vnto them selues after thys sort, a Messias of theyr owne braine, they beceaue them selues, and accompt Christ as an abiecte, and foole of the worlde. Therefore Christ crucifyed, as Saint Paule sayeth, is vnto the Iewes a stombling blocke, and to the Gentyles foolyshenes, because they thynke it an absurde thinge: and contrary to all reason, that a redemer, and sauyoure of the whole worlde, shoulde be handled after suche sorte as he was, namely scorned, beuyled, scourged, condempned, and last of all cruelye hanged. Thys thyng seemed in theyr eyes straunge, and most absurde, and therefore neyther they woulde at that tyme, neyther wyll they as yet, acknowledge Christe to be theyr Messias and Sauyoure.

But we (dearely beloued) that hope, and loke to be saued, must both stedfastly beleue, and also boldely confesse, that the same Iesus, whych was borne of the virgin Marye, was the true Messias, and mediatour betwene God and man, promysed and prophesied of so longe before, for as the Apostle wytteth: With the Rom. 10
herte, man beleeueth vnto rygh teousnesse, and with the mouth, confession is made vnto saluation. Agayne in the same place: whosoeuer beleeueth in hym, shall neuer be ashamed nor confounded. Whereto agreeth also the testimonye of Saint John, wrytten in the fourthe chapter of hys first generall Epistle, on thys

wyse. Whosoeuer confesseth that Jesus is the sonne of God, he dwelleth in God, and God in hym.

There is no doubt, but in this poynt, all Christian men are fully and perfectly perswaded. Yet shall it not be a lost labour to instruct, and furnyshe you with a fewe places concernynge thys matter, that ye may be able to stoppe the blasphemous mouthes of all them, that moste Jewyshlye, or rather deuyllyshely, shall at any tyme, go about to teache or mayntayne the contrary. Fyrst, ye haue the wytnesse and testimonye of the Aungell Gabriell, declared almost to zacharie the hygh Priest, as also to the blessed virgin. Secondlye, ye haue the wytnesse and testimony of John the Baptist, poyntyng vnto Chryste, and saying: Beholde the lambe of God, that taketh awaye the synnes of the worlde. Thyrdelye, ye haue the wytnesse and testimonye of God the father, who thundred from heauen, and sayde: Thys is my dearely beloued sonne, in whom I am well pleased, heare hym. Fourthly, ye haue the witnesse and testimonye of the holye ghoste, whyche came downe from heauen in maner of a white doue, and lighted vpon him in time of hys baptisme. To these might be added a great nũber more, namely, the wytnesse and testimonye of the wyse men that came to Herode, the wytnesse and testimonie of Simeon, and Anna, the wytnesse and testimonie of Andrewe, and Philippe, Nathaniell, and Peter, Nicodemus, and many

thys, with dyuers other. But it were to long to
repete all, and a fewe places are sufficient in
so playne a matter, specially among them that
are alredye perswaded. Therefore yf the priuie
impes of Antichryste, and craftie instrumentes
of the deuyl, shall attempt or go about to with-
draw you from thys true Messias, & perswade
you to looke for another that is not yet come:
let them not in anye case seduce you, but con-
fyrme your selues with these and such other te-
stimonies of holy Scripture, which are so sure
and certayne, that all the deuyls in hell shal ne-
uer be able to withstande them. For as truelye
as God liueth, so truely was Jesus Christ the
true Messias and sauiour of the worlde, euen
the same Jesus which as thys day was borne
of the virgin Mary, without all helpe of man,
onelye by the power and operation of the holy
ghost.

Concerning whose nature and substaunce,
because diuers and sundry heresies are risen in
these our daies, through ỹ motion and sugge-
stion of Sathan: therfore it shalbe needful and
profitable for your instructiõ, to speake a word
or two also of thys parte. We are euidentlye
taught in the Scripture, that our Lorde and
Sauiour Christe consisteth of two seuetal na-
tures, of hys manhood, beynge therby perfecte
man, and of his Godhood, beyng therby perfect
God. It is written: The worde, that is to say, Jhon, 1.
the seconde person in Trinitie, became flesh: Rom. 8.
God sending his owne sonne in the similitude

of synfull fleshe fulfylled those thynges whiche
Phylip. 2 the lawe coulde not. Christ beynge in fourme
of God, toke on hym the fourme of a seruaunt
and was made lyke vnto man, beyng found in
shape as a man. God was shewed in flesh, iusti-
1, Tim. 3 fied in spirit, seene of Aungeles, preached to the
Gentyles, beleued on in the worlde, and recey-
ued vp in glorye. Also in an other place, there
is one God, and one mediatour betwene God
and man, euen the man Jesus Christe.

These be playne places for the proffe and
declaracion of bothe natures, vnyted and knit
together in one Christe. Lette vs diligently
consyder and weygh the workes that he dydde
whyles he lyued on earth, and we shal thereby
also perceaue the selfe same thyng to bee moste
true. In that he dyd hunger, and thyrste, eate,
and drynke, slepe, and wake, in that he preа-
ched hys Gospell to the people, in that he wept
and sorowed for Jerusalem, in that he payed
tribute for hym selfe and Peter, in that he
dyed and suffered death, what other thynge
didde he els declare, but only this, that he was
perfecte manne as we are? For whyche cause
he is called in holye Scripture, sometyme the
sonne of Dauid, somtyme the sonne of manne,
sometyme the sonne of Marye, sometyme the
sonne of Joseph, and so forth. Nowe in that
he forgaue synnes, in that he wrought mira-
cles, in that he dyd cast out Deuyles, in that
he healed menne with hys onely worde, in that
he knewe the thoughtes of mens hartes, in that

he

he had the seas at hys commaundemēt, in that he walked on the water, in that he rose from death to lyfe, in that he ascended into heauen, and so forth. What other thyng dyd he shewe therin, but onely that he was perfect God, coequall with his father, as touchynge hys deitie? Therefore he sayth: The father and I are all one, which is to be vnderstode of his Godhead. For as touchyng hys manhode, he sayeth: The father is greater then I am. Where are nowe those *Marcionites*, that denye Christ to haue bene borne in flesshe, or to haue bene perfect man? Where are nowe those Arrians, which denye Christ to haue ben perfect God, of equall substaunce wyth the father? If there be any suche, ye maye easely reproue them wyth these testimonyes of Gods worde, and such other. Wherunto I am moste sure, they shall neuer be able to aunswere. For the necessitye of oure saluation dyd requyre suche a mediatour and sauiour, as vnder one person shoulde be a partaker of bothe natures. It was requysyte he should be man, it was also requisite he shoulde be GOD. For as the transgression came by man, so was it meete the satisfaction shoulde be made by man. And because death, according to Saint Paule, is the iuste stypende and reward of synne: therefore to appease the wrath of God, and to satisfye hys iustice, it was expedient that our mediatour should be such a one, as myght take vppon hym the synnes of mankynde, and sustayne the due punyshment ther-

of, namely death. Moreouer he came in flesh, and in the selfe same flesh, ascended into heauen, to declare and testifye vnto vs, that all faithfull people, which stedfastly beleue in him, shall lykewyse come vnto the same mansion place, whyther vnto he beyng our chiefe captayne is gone before. Last of all, he became man, that we thereby myght receaue the greater comfort, aswell in our prayers, as also in oure aduersitie, considering with our selues that we haue a mediatour that is true man as we are, who also is touched with our infirmities, and was tempted euen in lyke sorte as we are. For these and sundrye other causes, it was most needful he should come, as he dyd in the flesche.

But because no creature, in that he is onely a creature, hath or may haue power to destroy death, and geue lyfe, to ouercome hell, and purchase heauen, to remit synnes, and geue ryghteousnes: therefore it was needful, that oure Messias, whose proper duetye and office that was, should be, not onely full and perfect man: but also full and perfect God, to the entent he myght more fully and perfectly, make satisfaction for mankynde. God sayth, thys is my well beloued sonne, in whom I am well pleased. By whiche place we learne, that Chryste appeased and quenched the wrath of hys father, not in that he was onely the sonne of man: but much more in that he was the sonne of God. Matth. 3.

Thus ye haue harde declared out of the scriptures, that Iesus Chryst was the true Messi-

as,

as, and Sauiour of the worlde, that he was by nature and substaunce, perfect God, and perfect man, and for what causes it was expediēt he shoulde be so.

Nowe that we may be the more mindefull and thankefull vnto God in thys behalfe, let vs briefly consider and call to mynde, the manyfolde and great benefytes that we haue receaued, by the Nativitie and byrthe of thys oure Messias and Sauiour.

Before Chrystes commynge into the worlde, all men vniuersally, were nothynge elles, but a wycked and croked generation, rotten and corrupt trees, stony grounde, full of brambles and bryers, lost sheepe, prodigall sonnes, noughtye and vnprofitable seruauntes, vnrighteous stewardes, workers of iniquitie, the broode of Adders, blynde guides, sittinge in darkenesse and in the shadowe of death, to be shorte, nothynge elles but chyldren of perdition, and inheritours of hell fyre. To thys doeth Saincte Paule beare wytnesse in dyuers places of hys Epystles, and Chryste also hym selfe in sundrye places of hys Gospell. But after he was once come downe from heauen, and had taken our frayle nature vpon hym, he made al them that would receaue him truly, and beleue his worde, good trees, and good grounde, fruitfull and pleasaunt braunches, chyldren of lyght, Citizens of heauen, sheepe of hys folde, members of hys body, heyres of hys kyngdome, hys true frendes and brethren, sweete and lyuely bread,

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the elect and chosen people of God. For as S.
Peter sayeth in hys fyrst Epystle and second
Chapter: he bare our synnes in his bodye vpon
the crosse, he he aled vs, and made vs hole by
hys stryppes: and wher as before we were shepe
goynge astray, he by hys commynge, brought
vs home agayne to the true shepeheard and
Bysshop of our soules, makyng vs a chosen ge-
neration, a royall preisthood, and holy nation,
a peculier people of GOD, in that he dyed for
our offences, and rose agayne for our iustifica-
tion. Saint Paul to Tito, iii. Chap. We were
sayth he, in times past vnwyse, dysobedient, de-
ceaued, seruyng dyuers lustes and pleasures,
lyuing in hatred, enuy, malicyousnes, and so
forth. But after the louynge kyndnes of God
our Sauiour appeared towardes mankynde,
not accordynge to the ryghteousnes that we
had done, but accordynge to hys great mercy,
he saued vs, by the fountayne of the newe
byrth, and by the renewinge of the holy ghost,
wheyche he poured vpon vs aboundantly, thor-
rowe Jesus Chryste our Sauiour, that we be-
yng once iustified by hys grace, shoulde be
heyres of eternall lyfe, through hope and fayth
in hys blood. In these and suche other places,
is set out before our eyes, as it were in a glasse,
the aboundaunt grace of GOD, receaued in
Chryst Jesu, wheyche is so much the more won-
derfull, because it came not of anye desert of
oures: but of hys mere and tender mercy, euen
then, when we were his extreme enemies. But

for

for the better vnderstandynge and consideration of thys thynge: let vs beholde the ende of hys commynge, so shall we perceaue what great commodytye and profyte hys Natiuitie hath wrought vnto vs mysserable and synnefull creatures. The ende of hys comminge was, to saue and delyuer hys people, to fulfyll the lawe for vs, to beare witnes vnto the truth, to teach and preach the wordes of hys father, to geue lyght vnto the world, to call synners to repentaunce, to refreshe them that laboure, and be heauye laden; to caste out the Prynce of thys world, to reconsile vs in the bodye of his flesshe, to dissolue the workes of the Deuyll, laste of all to become a propitiation for oure synnes and not for oures onely but also for the synnes of the whole worlde.

Math. 2,
Math. 5
Ihon, 18
Luke, 4,
Iohn, 8,
Math, 9
Mat. 11,
Ihon, 12
Coloss, 1
Hebre 10
Rom, 3,

These were the chiefe endes wherfore Christ became man, not for any profyte that shoulde come to hym selfe thereby: but onely for oure sakes, that we myght vnderstande the wyll of God, be partakers of his heauenly lyght, be deliuered out of the deuyls clawes, released from the burden of synne, iustified through fayth in his bloud, and fynally, receaued vp into eueria stynge glory, there to raygne wyth hym for euer. Was not thys a greate and singuler loue of Chryst towardes mankynd, that beyng the expresse and lyuely ymage of God, he woulde notwithstandyng, humble hym selfe, and take vpon hym the fourme of a seruaunt, and that onely to saue and redeme vs O howe muche

are

are we bounde to the goodnes of God in thys behalfe: howe manye thankes and prayses do we owe vnto hym, for thys oure saluation, wrought by hys deare and onely sonne Christ: who became a pylgrime in earth, to make vs Citizens in heauen, who became the sonne of man, to make vs the sonnes of God, who became obedient to the lawe, to deliuer vs from the curse of the lawe, who became poore, to make vs ryche, vyle, to make vs precious, subiect to death, to make vs lyue for euer. What greater loue could we seely creatures, desire or wyshe to haue at Godes handes? Therefore dearely beloued, let vs not forget this exceding loue of oure Lorde and Sauyour, let vs not shewe our selues vnmyndefull or vnthankefull towardes hym: but let vs loue hym, feare him, obey him, and serue hym. Let vs confesse hym wyth our mouthes, prayse him with our tounges, beleue on hym with our hartes, and glorifie him with our good workes. Christe is the lyght, let vs receaue the lyght. Christe is the truth, let vs beleue the truth. Christe is the way, let vs folowe the way. And because he is our onely master, our onely teacher, our onely shepeheard and chiefe captaine: therfore let vs become hys seruauntes, his scholers, his shepe, and hys souldiers. As for sinne, the flesshe, the worlde, and the deuyll, whose seruauntes and bondeslaues we were, before Christes cōming, let vs vtterlye cast them of, and defye them, as the chiefe and onely enemyes of our soule. And

seynge we are once deliuered from theyr cruel tirany by Chryst, let vs neuer fall into theyr handes againe, least we chaunce to be in worse case, then euer we were before. Happy are they sayth scripture, that continue to the ende. Be saythfull (sayth God) vntyll death, and I wyll geue thee a crowne of life. Agayne he sayth in another place: He that putteth his hande vnto the plough and loketh backe, is not mete for the kyngdome of GOD. Therefore let vs be stronge, stedfast, and vnmoueable, aboundyng alwayes in the workes of the Lorde. Let vs receaue Chryst, not for a tyme, but for euer, let vs beleue hys worde, not for a tyme, but for euer, let vs become hys seruauntes, not for a tyme, but for euer, in consideration that he hath redemed and saued vs, not for a tyme, but for euer, and wyll receaue vs into hys heauenly kyngdome, there to raygne with hym, not for a time, but for euer. To hym therfore, with the father and the holy ghost, be al honour, prayse and glorye, for euer and euer.

Amen.

An Homely for good Fryday, Concernyng the death and passion of oure Sauiour Jesus Chryst.

IT shoulde not become vs (welbeloued in Chryste) beynge that people whiche be redemed from the Deuill, from synne and deth, and from euerlastynge dampnation by Chryste, to suffer thys tyme to passe forth, wythoute anye meditation, and remembraunce of that excellent worke of oure redemption, wrought as about thys tyme, therowe the great mercy and charitie of our Sauiour Jesu Chryste, for vs wretched synners, & hys mortall enemies. For yf a mortall mans deede, done to the behoue of the common wealth, be had in remembraunce of vs, with thankes for the benefite and profyt which we receaue thereby: Howe much more redyly shoulde we haue in memory, thys excellent acte and benefite of Chrystes deth: wherby he hath purchased for vs, the vndoubted pardon and forgeuenesse of our sinnes, wherby he made at one the father of heauen with vs, in suche wyse, that he taketh vs nowe for hys louyng chyldren, & for the true inherytours with Chryste hys naturall sonne, of the kingdome of heauen: And verily, so muche more doth Chrystes kyndnes appeare vnto vs, in that it pleased him to deliuer him selfe of all hys godly honor, whiche he was equallye in, with hys father in heauen, and to come downe into thys vale of miserye, to be made mortall man, and to be in

the

Collect.

Ccc.i. lowe

1. Iohn 3.

Hebr. 6.

Rom. 6.

Rom. 8.

Rom. 8.

Christ

Chryſt from death to lyfe, ſo ſhal the ſame ſpyrite rayſe vs to the reſurrection of euerlaſting life. But if ſinne rule and raygne in vs, then is God which is the fountayne of all grace and vertue, departed from vs, then hath the deuyll and his vngracious ſpirite, rule and dominion in vs. And ſurely, if in ſuch miſerable ſtate we dye, we ſhall not ryſe to lyfe: but fall downe to death and damnation, and that without end. For Chriſt hath not ſo redemed vs from ſinne, that we may ſafely returne therto againe: but he hath redemed vs, that we ſhould forſake the motions therof, and lyue to righteouſnes. Yee let be therfore waſhed in oure baptiſme, from the fylthynes of ſinne: that we ſhoulde lyue afterwarde in the pureneſs of lyfe. In baptyſme we promyſed to renounce the deuyll and hys ſuggeſtions, we promyſed to be (as obedyente children) alwayes folowynge Gods wyll and pleaſure. Then if he be our father in dede, let vs geue him his due honour. If we be his children, let vs ſhewe him our obedience, lyke as Chryſt openly declared his obedience to his father, who (as Saynte Paule wryteth) was obedient, euen to the verye death, the death of the croſſe. And thys he dyd for vs all that be in hym. For hym ſelfe he was not punyſhed, for he was pure and vndefyled of all maner of ſynne. He was wounded (ſayth Eſay) for our wickednes, & ſtryped for our ſynnes, he ſuffered the penalte of them himſelf, to delyuer vs from daūger,

Rom. 1.

Chriſt hath not ſo redemed vs frō ſinne, that we ſhoulde lyue in syn.

Philip. 2.

Eſaye. 4.

he bare (sayth Esay) all our sores and infirmities upon his owne backe. So pitie did he receyue to suffer in his owne body, that he might deliuer vs from payne euerlastyng. Yea pleasure it was thus to doo for vs, yf he destroyed it not. Wherfore the more we se our selues bounde vnto him: the more he ought to be thanked of vs, yea and the more hope may we take, that we shall receaue all other good thinges of his hand, in that we haue receyued the gyft of his onely sonne, throughe his liberalitie.

Rom. 8. For if God (sayeth S. Paule) hath not spared his owne sonne from payne and punyshment, but deliuered hym for vs all: how to the deathe howe shoulde he not geue vs all other thinges with him? If we want any thynge, either in body or soule: let vs boldly, and holdyng approche vnto God, as to our mercyfull father, & aske that we desier, and we shall obtaine it. For such power is geuen vs, to be the children of God, so many as beleue in Christes name.

Iohn. 1.

Math. 11. His name whatsoeuer we aske, we shall haue it graunted vs. For so we pleased it the father almighty god, in thy Christ his name: that for his sake, he shoulde geue vs, & will deny vs nothyng. So pleasaunt vnto him his sacrifice and oblation of his sonnes deth, which he so obediently and innocently suffred: that he woulde take it for the onely and full amendes for all the sinnes of the world. And such fauour did he purchase by his death, of his heauenly father for vs: that for the merite therof all we be true Christians

for good Frendes.

in dede, and not in woorde onelye (lyke be nowe) fully in gods grace agayne, and clerly discharged from our faute. No tounge surelye is able to expresse the worthynes of thys so precious death. For in thys standeth the continuall pardon of our dayly offences, in thys resteth our iustification, in thys we be alowed, in thys is purchased the euerlastynge health of all our soules. Yea, there is none other thyng that can be named vnder heuen, to saue our soules, but this onely woorke of Christes precious offeryng of his body vpon the aulter of the crosse. Certes there can be no woorke of any mortall man (be he neuer so holy) that shall be coupled in merites with Christes most holy act. For no doubt, al our thoughtes and dedes were of no value: if they were not allowed in the merites of Christes death. Al our vnrighteousnes is farre vnperfect, if it be compared with Christes righteousnes. For in his actes and dedes, there was no spot of sin, or of any vnperfectnes. And for this cause, they were the more able to be the true amendes of our vnrighteousnes, where our actes and dedes be ful of imperfection and infirmities, and therefore nothynge woorthy of them selues, to pleyse God to any fauor, much lesse to chalenge the glory that is due to Christes acte & merite. For not to vs (saith Dauid) not to vs, but to thy name geue the glorye O lord. Let vs therfore (good frendes) with al reuerence glorify his name, let vs magnifye and prayse hym for euer. For he hath dealt with vs,

Acteso.

Our dedes be full of imperfection.

Psal. 115.

according to his great mercy, he manifested
he purchased our redemption. He thought
not ynough to spare his selfe, and to send his
Hebr. 1. aungel to do this deede: but he would do it him
selfe, that he might do it the better, and make
it the more perfite redemption. He was not
moued, with the intollerable paynes that he
suffred in the hole course of his longe passion,
to repent him thus to do good to his enemies:
but he opened his harte for vs, and offered
himselfe holy for the raunsomynge of vs. Let
vs therefore nowe open our hartes agayne to
him, and study in our liues to be thankefull
suche a Lorde, and euermore to be mindfull
so great a benefite; yea, let vs take vppe our
crosse with Christ and folowe him. His passion
is not onely the raunsome and hole amendes
for our synne: but it is also a most perfect exam-
Actes, 17. ple of all pacience and sufferaunce. S. Paul
howed Christ thus to suffer, & to enter into his
glory of his father: howbe should it not become
vs, to beare paciently our small crosses of ad-
uersitie, and the troubles of this worlde?
1. Pet. 2. Surely (as sayth S. Peter) Christ therefore suf-
fered, to leaue vs an example to folowe his
2. Tim. 2. steppes. And if we suffer with hym, we shall
surely also raygne with hym in heauen. Not
Rom. 8. that the sufferaunce of this transytorye life
Matth. 5. shoulde be worthy of that glorye to come: but
gladly should we be content, to suffer to be like
Christ in our lyfe, that so by our workes we
may glorifye our father whyche is in heauen.

And

Hebr. 11.

ded as it is paynfull and greuous to beare the
crosse of Christ, in the griefes and displeasures
of this life: so it bringeth forth the ioyfull fruite
of hope, in all them that be exercised therwith.
Let vs not so muche beholde the paynes, as the
rewarde that shall follow that labour. Yea, let
vs rather endeuoure our selues in oure suffe-
rance, to endure innocently and giltles, as
our sauiour Christ did. For if we suffer for our
deseruynges, then hath not pacyence hys per-
fect worke in vs: but if vndeseruyngly we suffer
losse of goodes & life, if we suffer to be cuyll spo-
ken of, for the loue of Christ, this is thankefull
afore God, for so did Christ suffer. He neuer did
synne, neyther was there any gyle found in his
mouth. Yea, when he was reuyled with taun-
tes, he reuiled not againe. Whe he was wrong
fully dealt with, he threatned not againe, nor
reuenged his quarell: but deliuered his cause
to him that iudgeth ryghtly. Perfect pacience
careth not what or how much it suffereth, nor
of whom it suffereth, whether of frende or foe:
but studieth to suffer innocently, and without
deseruinge. Yea, he in whom perfecte charitie
careth so litle to reuenge, that he rather stu-
deth to do good for euill, to blesse and say wel
of them that curse hym, to praye for them that
persecute hym, accordynge to the example of
our sauiour Christ, who is the most perfect ex-
ample, & patterne of al meknes & sufferaunce,
which hanging vpon his crosse in most feruent
agonye, bledyng in euery part of his blessed

Jacob. 1.

1. Peter. 2.

The pacy-
ence of
Christ.

Perfect pa-
ience.

Math. 5.

The mekes
nes of
Christ.

body, beynge voyd in the tyme of his extreme and cruell woundes. And he notwithstandynge the intolerable paynes whiche they dyd him, beyng of them mocked, and scorned dispitefully without all fauour and compassion, had yet towardes them such compassion in hart, that he prayed to hys father of heauen for them, and sayd: O father forgeue them, for they wote not what they do. What pacience was it also which he shewed, when one of his owne Apostles and seruauntes, whyche was put in truste of hym, came to betray him vnto hys enemyes to the death? He sayd nothyng worse to him, but frend wherefore art thou come? Thus good people, should we call to mynde, the great examples of charitie, which Christ shewed in his passion: yf we will fruitfully remember his passion. Such charitie and loue should we beare one to another: if we will be the true seruauntes of Christ. For if we loue but them, whiche loue and fauor well by vs, what great thyng is it that we do, sayeth Christ? Do not the Paynyms and open sinners so? We must be more perfect in our charitie then thus, euen as oure father in heauen is perfect, which maketh the light of his sunne to rise vpon the good and the bad, and sendeth hys rayne vpon the kind and vnkinde. After this maner, shoulde we shewe our charitie indifferently, aswell to one, as to another, aswell to frende, as foe, lyke obedient chyldren, after the example of our good father in heauen.

Luke, 23

Mat, 26.

Mat, 5,

For if Christ was obedient to his father, euen to

to the deth, and that the moste shameful deth, (as the Iewes esteemed it) the deth of ỹ crosse: shuld not we be obedient to god, in lowar poyntes of charitie & pacience? Let vs forgeue then our neighbours their small faultes: as God for Christes sake, hath forgeue vs our great. It is not mete that we shuld craue forgeuenes of our grete offences at Gods handes: and yet will not forgeue the small trespasses of our neighbours against vs. We do cal for mercy in vaine, yf we will not shewe mercy to oure neyghbours. For if we will not put wrath and displeasure forth of our hartes, to our Christian brother: no more will God forgeue the displeasure and wrath, that our synnes haue deserued afore hym. For vnder thys condytyon doth GOD forgeue vs, yf we forgeue other. It becommeth not Christian men, to be harde one to another, nor yet to thinke their neighboure vnworthy to be forgeuen: For howesoeuer vnworthy he is: yet is Christe worthy to haue thee do thus muche for hys sake. He hath deserued it of thee, that thou shouldest forgeue thy neyghbour. And God is also to be obeyed, whyche commaundeth vs to forgeue: yf we will haue any part of the pardon, whych our Sauiour Christ purchased once of God the father, by shedynge of his precyous bloude. Nothyng becõmeth Christes seruauntes so much, as mercy and compassion. Lette vs then be fauourable one to another, and praye we one for another: that we may be healed, from all frail-

Eccle. 28.

Math. 18.

Iacob. 5.

ties of our life, the lesse to offende one the other, and that we may be of one minde, and one spirite, agreeyng together in brotherly loue and concorde, euen lyke the deare chyldren of God.

Ephe. 5. By these meanes shal we moue God to be mercyfull to our sinnes, yea, and we shalbe hereby the more ready to receiue our sauiour and dooer in his blessed sacramēt, to our euerlasting comfort, and health of soule. Christ desireth to enter and to dwel in that soule, wher loue and charitie ruleth, and wher peace and concorde is seen. For thus writeth S. Iohn: God is charitie, he that abydeth in charitie, abydeth in God, and God in him. And by this (saith he) we shal knowe, that we be of God: if we loue our brothers. Yea and by this shal we know, that we be thrysted from death to lyfe, if we loue one another. But he which hateth his brother (sayeth the same Apostle,) abideth in deth, euen in the daunger of euerlasting death, and is moreouer, the child of damnation, and of the deuil, cursed of God, and hated (so longe as he so remayne) of God, and of all his heauenly company. For as peace and charitie, make vs the blessed chyldren of almighty God, so doth hatred and enuy, make vs the cursed chyldren of the deuyl. God geue vs al grace to folowe Christes exemple, in peace & in charitie, in pacience and sufferaunce: that we nowe may haue him our geest, to enter and dwel within vs, so as we mai be in full suertie, hauyng such a pledge of our saluation. If we haue him and his fauour, we

Rom. 8. may

them.

them. If we thus therefore consider Christes death, and will fiche thereto with a stedfast faith, for the merite and deserving therof, and will also frame our selfe in such wise, to be stowe our selues, and all that we haue, by charitie, to the behoofe of our neyghbour, as Christ spent himselfe holly for our profite: then do we truely remember Christes death, & beinge thus followers of Christes steppes, we shalbe sure to folowe him thyther, where he sytteth now, with the father and the holy Ghost, to whom be all honour and glorye. Amen.

¶ The second homelye concerninge the death and passion of our Sauiour Christ.

That we maye the better conceaue the great mercy & goodnes of our sauiour Christ, in suffering death vniuersally for al men: it behoueth vs to descende into the bottome of our conscience, and deuely to consider the first and principal cause, wherfore he was compelled so to do. When our great graundfather Adam, had broken Gods commaundement in eatynge the apple forbidden hym in Paradise, at the motion and suggestion of his wyfe: he purchased thereby, not onely to himself but also to his posteritie for euer, the yll wrath and indignation of God, who according to his former sentence pronounced at the geuing of the com-

Gene, 5,

Gene, 2.

Luke, 15.

Rom, 5.

nothyng

nothing that might please gods wrath, he was
Psalm, 5. altogether vnprofitable in that behalfe. There was none that did good, no not one. And how then could he worke his own saluatiō? Should he go about to pacify gods heauy displeasure, by offeryng vp brent sacrifices, accordynge as
Hebr, 9. it was ordayned in the old lawe? By offeryng vp the bloud of Oxen, the bloud of Calues, the bloud of Goates, the bloud of Lambes, and so forth? O these thynges were of noo force nor strength, to take away sinnes, they coulde not put away the anger of god, they could not cool the heate of his wrath, nor yet bringe mankind into fauour agayne, they were but onelye figures and shadowes of thynges to come, and
Hebr, 10. nothing els. Reade the Epistle to the Hebrues there shal you fynde this matter largely discussed, there shal you learne in most playne wordes, that the bloudy sacryfyce of the old lawe, was vnperfect, and not hable to deliuer man from the state of damnation by any meanes: so that mankynde in trustinge therevnto, shoulde trust to a broke staffe, and in the ende deceaue hymselfe. What shoulde he then do? shoulde he go aboute to obserue and kepe the lawe of god, deuyded into two tables, & so purchase to himselfe eternall lyfe? In dede, if Adam and his posteritie had bene able to satisfye and fulfyll the lawe perfectly, in louing god aboue al thynges, and their neighbour as them selfes: then shuld they haue easely quenched the Lordes wrath, & escaped the terryble sentence of eternal death,

pronoun-

pronounced against them by the mouth of al-
mightie God. For it is written, do this, & thou shalt liue, that is to say, fulfil my commaundementes, kepe thy selfe vpryght and perfecte in them, according to my wyll, then shalte thou liue and not dye. Here is eternall life promysed with this condition, so that they kepe and obserue the lawe. Luke, 10.

But such was the frayltie of mankind after his fall, such was his weakenes and imbecillitie, that he coulde not walke vprightly in gods commaundementes, though he woulde neuer so fayne: but dayly and hourely fell from hys former duetie, offending the Lorde his God many wayes, to the great increase of his condemnation, in so much, that the Prophet Dauid crye th out on this wyse: All haue gone astray, all are become vnprofitable, there is none that doth good, no not one. In this case, what profite coulde he haue by the lawe? none at all. For as S. James saith, he y shall obserue the whole lawe, and yet faileth in one poynt, is become gilty of al. And in the boke of Deut. it is written. Cursed be he saith god, which abideth not in al thinges, that are written in the boke of the lawe to do the. Behold, the lawe bringeth a curse with it, & maketh vs giltie, not because it is of it selfe naught or vnholy, (God forbyd we should so thinke) but because the frailtie of our sinful flesshe is such, that we can neuer fully it, according to the perfectiō that the lord requireth. Could Adam thē (thinke you) hope or trust Psalm, 52. Iacob, 2. Deu. 27.

truste to be saued by the letter. For he could not
But the more he looked vpon the lawe, the more he
sawe his owne condemnation before his eyes,
as it were in a verie clere glasse. So that now
with hym selfe he was so ofte troubled and mis-
rable, destitute of all hope, and vexed with the fea-
ry of bodyly death, and other displeasures, that he
the terrible iudgment of God, whereinto he
al his posteritie were fallen, by disobeying the
straight cõmaundement of the lord their
But O the aboue dayne riches of Gods gra-
Rom,11, mercy. O the vnsearchable goodnes of his
ueuly wisdome. When all hope of righteous-
nesse was past on our parte, when we had no-
thing in our selues, wher by we might quen
his burnyng wrath, and worke the saluation
of our owne soules, and vyle out of the myse-
rable estate wherin we lay. Then euerlasting
Christe the sonne of God, by the appointme
of his father, came downe from heauen, to
wounded for our sakes, to be reputed with
wicked, to be condemned vnto death, to
vpon hym the reuarde of our sinnes, & to gi
his body to be broken on the crosse for our
Esay,53, ces. Yet saith the Prophete Esay, meanyng
Christ) hath borne our infirmities, and ha
caryed our sorowes, the chastysement of our
peace was vppon hym, and by his stryppes a
we made whole. Saynt Paule lykewise sai
2.Co,5, GOD made hym a sacrifyce for our synne
which knewe not synne: that we shoulde
made the ryghteousnesse of God by hym.

And

And Saint Peter most agreeably writyng in
hys epistle, sayth: Christ hath once dyed, and
suffered for our sinnes, the iust for the vniuste. 1. Pet. 3.
&c. To these myght be added an infinite num-
ber of other places, to the same effect. But these
fewe maie be sufficient for this tyme. Nowe
then (as it was sayde at the beginnyng) let vs
ponder and wey the cause of hys death: that
thereby we may be the more moued to glorifie
hym in our whole lyfe. Which if you will haue
comprehended briefely in one worde, it was
nothyng els on our parte, but onely the trans-
gression and synne of mankynde. When the
Angell came to warne Ioseph, that he should
not feare to take Mary to hys wife, bycause he not
before wyth the childes name to be called Ie- Math. 1.
sus, because he should saue hys people from
they sinnes. When Iohn ye Baptist preached
Christ, & shewed hym vnto the people with his Iohn. 1.
finger: dyd he not playnely say vnto them, be-
hold the lambe of God, which taketh away
the synnes of the worlde. When the woman of
Samarie besought Christ to helpe her dough-
ter which was vexed with a deuil: dyd he not Math. 15
expresse confesse, that he was sente to saue the
lost sheepe of the house of Israell, by geuing his
life for they sinnes. It was sinne the O man,
even thy synne, that caused Christe the onely
sonne of God, to be crucified in the flesshe, and
to suffer the most vile and sclaunderous death
of the crosse. If thou haddest kept thy selfe vn- Rom. 5.
spotted, yf thou haddest obserued the commaun-

dementes, if thou hadst not presumed to transgresse the wyll of God in thy first father Adam then Christ, being in fourme of God, neded not to haue taken vpon hym the shape of a seruaunt. Beyng immortall in heauen, he neded not to become mortal one earth, beyng the true breade of the soule, he neded not to hunger, beyng the healthfull water of lyfe, he neded not thyrst, beyng lyke it selfe, he neded not to haue suffred death. But to these & many other suche extremities was he driuen by thy sinne, which was so manifould and great that God coulde be onlye pleased in hym, and no other. Canste thou thynke of thys, O sinfull man, and not tremble wythin thy selfe? Canste thou heare it quietlye, without remorse of conscience, and sorowe of harte? Dyd Christ suffer hys passion for thee? and wylt thou shewe no compassion towardes hym? Whyle Christ was yet hangyng on the crosse, and yeldynge vp the ghoste, Mat. 27. the Scrypture witnesseth, that the vaile of the Temple dyd rent in twaine, that the earth did quake, that the stones claue a sunder, that the graues dyd open, and the dead bodyes rose. And shall the harte of manne be nothyng moued, to remember howe greuously and cruelly he was handled of the Iewes for oure synnes. Shal man shewe hym selfe to be more harde harted then stones? to haue lesse compassion then dead bodyes? Call to mynde, O synfull creature, and sette before thyne eyes, Christe crucified. Thynke thou seest hys bodie stretched

out

but in length vppon the crosse, hys head crow-
ned wyth sharpe thorne, hys handes, and hys
feete pearced wyth nayles, hys harte opened
with a long speare, hys flesshe rent, and to-
rent with whyppes, hys browes sweatyng water &
bloud. Thynke thou hearest hym nowe crying
in an intollerable agony to hys father, and say-
ing: Why god, my God, why hast thou forsaken
me. Couldest thou behold thys wofull syght,
& heare this mournful voyce, without teares:
considering that he suffered al this, not for any
desserte of hys owne: but onely for the gre-
vousnesse of thy synnes? O that mankynde
shoulde put the euerlastynge sonne of God to
suche paynes. O that we shoulde be the occasi-
on of hys death, and the onely cause of hys con-
demnation. May we not iustly crye, wo worth
the tyme that euer we synned? O my brethren,
let thys ymage of Christ crucified, be alwayes
pynted in our hartes, let it stirre vs vp to the
hatred of synne, and prouoke our myndes to
the earnest loue of almyghtie God. For why? is
not synne, thinke you, a greuous thynge in his
syght, seyng for the transgressyng of Gods pre-
cept, in eatyng of one apple, he condemned all
the worlde to perpetual death, and would not
be pacified, but onelye with the bloud of hys
owne sonne? True, yea most true is that say-
ing of Dauyd: Thou O Lorde, hatest all them
that worke iniquitie, neyther shall the wycked
and euyll man dwell with thee. By the mouth

Psalm. 5

Esaye, 5, of hys prophet Esay, he cryed mayntly out a-
gainst sinners, and saith: Wo be vnto you that
draw iniquitie with cordes of vanitie, & sinne
as it were with cart ropes. Did not God geue
Gene, 7, a playne token, howe greatly he hated and ab-
horred synne, when he drowned all the worlde
saue onlye eyght persons: when he destroyed
Gene, 19 Sodome and Gomorre with fyre and brym-
stone: when in three daies space, he killed with
4, Re, 29 pestilence .lxx. thousande, for Dauids offence:
Exod, 14 when he drowned Pharao, and al hys hoste, in
Dani, 4, the red sea: when he turned Nabucodonozor
the kyng, into the fourme of a brute beaste, cre-
pynge vppon all foure: when he suffred Achi-
2. Re, 17, tophel and Judas to hange them selues, vpon
Actes, 1, the remorse of synne, whych was so terrible to
theyr eyes. A thousande suche examples are to
be founde in Scripture, if a man would stand
to seke them out. But what ne de we: thys one
example which we haue nowe in hande, is of
more force, and ought more to moue vs, then al
the rest. Chryst beyng the sonne of God & per-
fect God hymself, who neuer committed sinne,
was compelled to come downe from heauen,
and to geue his body to be vsed, and broken
on the crosse for our synnes. Was not thys a
manyfest token of gods great wrath, and dys-
pleasure towardes synne, that he could be pa-
cified by no other meanes, but onelye by the
swete and precious bloud of hys deare sonne?
O synne, synne, that euer thou shouldest drue
Chryst to such extremitie. Wo worth the tyme
that

wyll euer thou comest into the worlde. But
what booteth it nowe to bewayle a synne is
come, and so come, that it can not be auoyded.
There is no man liuing, no not the iuste man
on the earth, but he falleth seuen tymes a day, Pro. 24.
as Salomon sayth. And our sauiour Christe,
although he hath deliuered vs from synne: yet
not so, that we shalbe free from committynge
synne: but so, that it shall not be imputed to
our condemnation. He hath taken vpon hym
the iuste rewarde of synne, whych was death,
and by death hath ouerthrowē death, that we Roma. 6.
beleuyng in hym, myght lyue for euer, and not
dye. Ought not thys to engender extreme ha-
tred of synne in vs: to consider that it dyd vio-
lentlye, as it were, plucke God out of heauen,
and make hym feele the horrors and paynes of
death? O that we woulde sometimes consider
this in the middest of our pompes & pleasures.
We woulde bridle the outragiousnesse of the
fleshe, it would abate and allwoage our carnall
affectes, it woulde restrayne our fleshely appe-
tites, that we should not runne at randon as
we commonly do. To commit synne wylfully,
and desperatelye without feare of God, is no- Hebr. 6.
thyng els, but to crucifye Christ a newe, as we
are expressely taught in the Epistle to the He-
brewes. Which thyng, if it were depely printed
in all mennes hartes, then shoulde not synne
raigne euery where so muche as it doth, to the
great grief and torment of Christ, now sitting
in heauen. Let vs therefore remember, and al-

wayes beare in mynde Chryst crucified, that thereby we may be inwardelye moued, both to abhorre synne throughlye, and also with an earnest and zelous hart, to loue God. For thys is an other fruite, whyche the memoryall of Christs death ought to worke in vs, an earnest and vnfayned loue towardes God: So God loued the world (saith Saint John) that he gaue hys onlye begotten sonne: that whosoeuer beleued in hym, should not perysche but haue lyfe euerlastyng. If God declared so great loue towardes vs hys seely creatures: howe can we of right, but loue him again? Was not this a sure pledge of hys loue, to geue vs hys owne sonne from heauen? He might haue geuen vs an Angell yf he woulde, or some other creature: and yet shoulde hys loue haue ben farre aboue our deseртes. Nowe he gaue vs not an Angell, but hys sonne. And what sonne? Hys onely sonne, hys naturall sonne, his welbeloued sonne (euen that sonne who he had made Lord & ruler ouer all thynges. Was not thys a singuler token of great loue? But to whom did he geue hym? He gaue hym to the whole worlde, that is to saye, to Adam, and all that should come after hym. O Lord, what hadde Adam or any other man deserued at Gods handes, that he should geue vs hys owne sonne? We were all miserable persons, sinfull persons, damnable persons, iustly dryuen out of Paradyse, iustly excluded from heauen, iustlye condemned to hell fyre. And yet (see a wonderfull token of Gods loue)

Iohn. 3.

he

he gaue vs hys onlye begotten sonne, vs I say: that were hys extreme and deadlye enemyes: that we by vertue of hys bloud shedde vppon the crosse, myght be cleane purged from our sinnes, and made ryghteous agayne in hys sight. Who can chose but marueyle, to heare that God shoulde shewe such vnspeakable loue towardes vs, that were his deadlye enemyes? Indede, O mortall man, thou oughteste of ryght to marueyle at it, and to acknowledge therein Gods greate goodnesse and mercy, towardes mankynde: whiche is so wonderfull, that no flesche: be it neuer so wordelye wyse, maye well conceaue it, or expresse it. For as saint Paule testifyeth, God greatly commendeth, and setteth out hys loue towardes vs, in that he sent hys sonne Chryste to dye for vs, when we were yet synners, and open enemies of hys name. If we had in any maner of wyse deserued it at hys handes, then had it ben no marueyle at al: but there was no desert on our part, wherfore he shoulde do it. Rom. 3.

Therefore thou sinfull creature, when thou heareſt that God gaue hys sonne to dye for the synnes of the worlde, thynke not he dyd it for anye deserte or goodnes that was in thee, for thou waste then the bonde slaue of the deuyl: But fall downe vppon thy knees, and crye with the Prophete Dauyd, O Lorde, what is manne, that thou art so myndefull of hym: or the sonne of manne, that thou so regardeste hym? And seynge he hath so greatelye Psalm. 8

loued thee, endeuour thy selfe to loue hym a-
gayne, with al thy hart, with all thy soule, and
with all thy strength, that therin thou mayest
appeare, not to be vnworthye of hys loue. Re-
port me to thy owne conscience, whether thou
wouldest not thynke thy loue yll bestowed vp-
pon hym, that sholde not fynde in hys harte to
loue thee agayne. If thys be true (as it is most
true) then thynke howe greatelye it behoo-
geth thy duetye to loue God, whyche hath
so greatelye loued the: that he hath not spared
hys owne only sonne from so cruell and shame-
full a death, for thy sake. And hytherto concer-
nyng the cause of Christes death and passion,
whych as it was on our parte, moste horrible
& greuous synne, so on the other syde, it was
the free grace of God, proceadyng of hys mere
and tender loue towardes mankynd, without
any meryte or desert of our part. The Lord for
his mercyes sake graunt, that we neuer forget
thys great benefite of our saluation in Christe
Jesu, but that we alwayes shewe oure selues
thankefull for it, abhorryng all kynde of wyc-
kednesse and synne, and applying our myndes
wholye to the seruyce of God, and the diligent
kepyng of hys commaundementes.

Nowe resteth to shewe vnto you, how to apply
Christes death and passiō to our comfort, as a
medicine to our woūdes: so that it may worke
the same effecte in vs, wherfore it was geuen,
namely the health and saluation of our soules.
For as it profyteth a man nothyng to haue
saluc,

salue, vnlesse it be well applyed to the parte affected: So the death of Christ shall stande vs in no force, vnlesse we applye it to our selues in such sort, as God hath appoynted. Almighty God commonly worketh by meanes, and in this thyng, he hath also ordeyned a certayne meane, whereby we may take fruite & profyte, to our soules health. What meane is that? forsothe, it is fayth. Not an vnconstant or wauering fayth: but a sure, stedfast, grounded, and vnfayned fayth. God sent his sonne into the world (saith Saint John,) To what end? that Ihon, 3. whosoeuer beleeued in him, should not perysh, but haue life euerlasting. Marke these wordes: that whosoeuer beleeueth in him. Here is the meane, whereby we must applye the fruites of Christes death vnto our deadly wounde. Here is the meane, whereby we must obteine eternal lyfe, namely fayth. For (as Saint Paule teacheth in his Epistle to the Romaynes) With Rom, 10 the hart, man beleeueth vnto righteousnes, and with the mouth, confession is made vnto saluation. Paule beyng demaunded of the keper of the prison, what he shoulde do to be saued: made this answer. Beleeue in the Lord Jesus, Acts, 16, so shalt thou and thyne house be both saued. After the Euangelist had described, & set forth vnto vs at large, the lyfe, and the death of the Lorde Jesus, in the ende he concluded with these wordes: These thinges are written, that Ihō, 20, we may beleeue Jesus Christ to be the sonne of God, and through fayth, obteyne eternall lyfe.

To conclud with the wordes of Saint Paul, whych are these: Christ is the ende of the lawe
Rom, 10 vnto saluation, for euery one that doth beleue. By thys then, you may well perceaue, that the onlye meane and instrument of saluation, required of our partes, is fayth, that is to saye, a sure trust and confidence in the mercies of God, whereby we perswade oure selues, that God both hath and wyll forgeue our synnes, that he hath accepted vs agayne into hys fauour, that he hath released vs frō the bondes of damnation, and receaued vs agayne into the numbre of hys electe people, not for our merites or deserues, but onely & solely for the merytes of Chrystes death and passyon, who became man for our sakes, & humbled hym selfe to sustayne the reproch of the crosse, that we therby might be saued, and made inheritours of the kyngdome of heauen. This fayth is required at our handes. And this yf we kepe stedfastly in our hartes, there is no doubt, but we shal obtayne saluation at Gods handes, as dyd Abraham, Isaac, & Jacob, of whom the Scripture saith, that they beleued, and it was imputed vnto them of ryghthoulnes. Was it imputed vnto
Gene, 15 Rom, 4. them only? and shal it not be imputed vnto vs also? Yes, yf we haue the same fayth as they hadde: it shalbe as truely imputed vnto vs for ryghteoulnes, as it was vnto thē. For it is one fayth, that must saue both vs and them, euen a sure and stedfast fayth in Chryste Jesu, who as ye haue harde, came into the worlde for thys

ende:

ende: that whosoeuer beleued in hym, shoulde not perysshe, but haue lyfe euerlastyng. Iohn 3.

But here we must take hede, that we do not hault with God, through an vnconstant and wauerynge fayth: but that it be strong, & stedfast to our lyues ende. He that wauereth (fayth S. James) is lyke a waue of the sea, nether let that man thinke, that he shal obtaine any thyng at Gods handes. Peter comming to Christ vpon the water, because he faynted in fayth, was in daunger of drownyng. So we, yf we begin to wauer or doubte, it is to be feared, lest we shall synke as Peter dyd, not into the water: but into the bottomlesse pyt of hell fyre. Therefore I saye vnto you, that we must apprehende the merites of Christes death & passiō by fayth, and that with a strong & stedfast faith, nothing doubting, but that Christ by hys one oblation, and once offeryng of hym selfe vpon the crosse, hath taken away our sinnes, and hath restored vs agayne into gods fauour, so fully & perfectly, that no other sacrifice for synne, shall hereafter be requisite or nedefull, in all the worlde. Thus haue ye hard in fewe wordes, the meane whereby we must applye the fruites & merites of Christes death vnto vs, so that it may worke the saluation of our soules, namely, a sure, stedfast, perfect, and grounded faith. For as al they whyche beheld stedfastly the brasen Serpent, were healed and delyuered at the very syght therof, from their corporall diseases, and bodily stinges: euen so all they which behold Christ Iacob, 1. Mat, 14. Num, 21 Iohn, 3.

crucyfyed

crucified, with a true and lyuely fayth, shall vndoubtedly be deliuered from the grieuous woundes of the soule, be they neuer so deadly, or many in numbre: Therfore (dearly beloued) yf we chaunce at any tyme, through frayltie of the flesshe, to fall into sinne (as it cannot be chosen, but we must nedes fall often) and if we feele the heauye burden therof to presse our soules, tormenting vs with the feare of death, hell, & damnation: let vs then vse that meane whych God hath appointed in hys worke, to wyt, the meane of fayth, which is the onely instrument of saluation, nowe left vnto vs. Let vs stedfastly behoulde Christ crucified, with the eies of our harte. Let vs only trust to be saued by hys death and passion, and to haue our synnes cleane washed awaye, through hys moste precious bloud: that in thende of the worlde, when he shall come agayne to iudge both the quicke and the dead, he may receaue vs into his heauenly kyngdome, and place vs in the number of hys electe and chosen people, there to be partakers of that immortall and euerlasting life, whych he hath purchased vnto vs, by vertue of his bloud and bye woundes.

To hym therfore, with the father and the holy ghost, be all honour and glory, worlde without ende.

Amen.

For Easter day.

IF euer at any tyme, the greatnes or excellencie of any matter, spirituall or temporall, hath styrred vp youre myndes to geue diligent eare (good Christian people, & welbeloued in our lord and Sauiour Iesu Christ) I doubt not, but that I shall haue you nowe at thys present season, moste diligent, and redy hearers of the matter which I haue at thys tyme to open vnto you. For I come, to declare that great and moste comfortable article of oure Christian religion and faith, the resurrection of our Lorde Iesus. So great surely is the matter of thys article, and of so great weyght and importaunce: that it was thought worthy to haue our sayde Sauiour styll on earth, xl. dayes, after he was ryssen from death to life, to the confyrmation and stablishment therof, in the hartes of hys disciples. So that (as Luke clearely testifieth, in the first chapter, of the Actes of the Apostles) he was conuersaunt with hys disciples, by the space of fourtye dayes continually together, to the intent he would in hys person, being nowe glorifyed, teach and instruct them, which should be the teachers of other, fully, and in moste absolute & perfite wise, the truth of thys most Christian article, which is the ground and foundation of our whole religion: before he wente vp to the heauens, there

there to receaue the glory of hys moste triumphant conquest and victory. Assuredly, so highly comfortable is thys article to our consciences: that it is euen the very locke and keye of all
1.Co.15 our Christian religion & fayth. If it were not true (saith this holy Apostle Paule) that Christ rose againe: then our preaching were in vaine, your faith which you haue receaued, were but voyde, ye were yet in the daunger of your sinnes. If Christ be not rysen agayne (sayth the Apostle) then are they in very euyll case, and vtterly perysshed, that be entred theyr slepe in Christ, then are we the moste miserable of all men, which haue our hope fyxed in Christ if he be yet vnder the power of death, and as yet not restored to hys lyfe agayne. But nowe is he rysen agayne from death (sayth the Apostle Paule) to be the fyrst fruites of them that be a slepe, to the intent to rayse them to euerlastinge lyfe agayne. Yea, yf it were not true, that Christ is rysen agayne: than were it neyther true, that he is ascended vp to heauen, nor that he sent downe from heauen vnto vs the holy ghost, nor that he sytteth on the ryght hande of hys heauenly father, hauynge the rule of heauen and earth, raygnyng (as the Prophet sayth) from sea to sea, nor that he shoulde at
Psa.lxxi. length come to iudge all men of the lyuing, and of the dead, to geue rewarde to the good, and iudgement to the euyll.

Thus the se lynkes therfore of our fayth, doth all hange together in stedfast establishment, &

confir-

confirmation, it pleased our Sauioure not
straight way to withdraawe hymselfe from the
body y presence, and syght of hys disciples, but
he chose out .xl. daies, wherin he would declar
vnto them, by manifoulde and most stronge ar-
gumentes, and tokens, that he had conquered
death, and that he was also truely risen agayn
to life. He began (sayth Luke) at Moses, and al Luke, 24
the prophetes, and expounded vnto them the
thinges that were written in all the scryp-
tures of hym, to the intent to confirme the truth
of his resurrection, longe before spokenne of,
which he verified in deede, as it is declared ver-
spicuauntly, and manifestly, by hys oft appea-
raunce to sundry persons, at sundrye tymes.
First he sent his angels to the sepulcher, which
did shewe vnto certaynie women, the emptye Mat, 28,
graue, sayinge that the burial linnen remai-
ned therein. And by these sygnes, were these
women fully instructed, that he was ryssen
agayne, and soo dydde they tell pryse it openly.
After thys Iesus hym selfe appeared to Ma- Ihō, 20,
rye Magdalene, and after that, to other cer-
teyne women, and strayghte afterwarde, he
appeared to Peter, than to the two Disciples Luke, 15
whiche were goynge to Emaus. He appeared Luke 24
to the Dyscyples also, as they were gathered
together for feare of the Iewes, the doores shut.
At another tyme, he was sene at the Sea of Ihon, 21
Tiberias, of Peter and Thomas, and of other
Disciples, when they were fyshyng. He was Actes, 1,
sene of more then fiue hundred brethren in the
mounte

mounte of Galile, where Jesus appoynted
Actes, 1, them to be by his Aungell, when he sayde: Beholde, he shall goo before you into Galile, there shal ye see him, as he hath said vnto you. After this, he appeared vnto James, and last of all, he was visible seene of all the Apostles, at suche tyme as he was taken vp into heauen. Thus at sundry tymes he shewed hym selfe, after he was ryssen agayne, to confyrme and stablyshe thys artycle. And in these reuelations, sometime he shewed them his handes, his feete, and his syde, and bad them touche hym, that they shoulde not take hym for a ghoste or a spyrite. Sometime he also did eate with hym, but euer he was talkyng with them, of the euerlastinge kyngdome of God, to assure the trueth of hys
Luke, 24, resurrection. For then he opened their vnderstandinge, that they myght perceaue the scriptures, and sayde vnto them: Thus it is wrytten, and thus it behoued Christ to suffer, and to rise from death the third daye, and that there shoulde be preached openlye in hys name, penaunce, & remission of sinnes, to all the nations of the worlde. Ye see (good Christen people) how necessary thys artycle of oure fayth is, seing it was proued of Christ him selfe, by such euident reasons & tokens, by so longe time and space. Nowe therefore, as our Sauiour was diligent, for our comfort & instruction to declare it: so let vs be as ready in oure beliefe, to receaue it to our comfort and instruction. As he died not for himself: no more did he rise againe for himself.

Ye

He was dead (sayth S. Paule) for our sinnes and rose againe for our iustification. O moste comfortable word, euermore to be borne in remembraunce. He dyed (sayeth he) to put away sinne, he arose againe to endowe vs with righteousnes. Hys death to take away sinne and malediction, his deth was the raunsome of them both. His death destroyed death, & ouercame ye deuil, which had the power of death in his subiection. His death destroyed hell, with all the damnation thereof. Thus is death swalowed vp by Christes victory, thus is hell spoyled for euer. If any man doubt of thys victory: lette Christes glorious resurrection declare him the thinge. If death could not kepe Christ vnder his dominion and power, but that he arose againe: it is manifest that his power was ouercome. If death be conquered: than must it followe, that sinne, wherfore death was appointed, as the wages, must be also destroyed. If death and synne be vanished away: then is the deuils tyranny vanquished, which had ye power of death, and was the auctheur and brewer of sinne, and the ruler of hell. If Christ had the victory of them all, by the power of hys death, and openly proued it, by his most victorious & valyaunt resurrection (as it was not possyble for his great might, to be subdued of them) and than this true, that Christ died for our synnes, and rose againe for our iustification: why may not we that be hys members by true fayth, reioyce, and boldely say with the Prophet Oseer,

1. Cor. 15.

Iacob, 15, and the Apostle Paule: Where is thy dart O death: where is thy victory O hell? Thanked be vnto God, say they, whyche hath geuen vs the victorye, by oure Lorde Christ Iesus. This mighty conquest of hys resurrection, was not onely signified afore, by dyuers sygures of the olde testament, as by Sampson, when he slew the Lion, out of whose mouth, came out swetenes and hony, and as Dauid bare hys sygure, when he delyuered the lambe out of the Lions mouth, and when he ouercame, and slewe the great Giant Goliath, & as when Ionas was swalowed vp of the whales mouth, & cast by agayn on land to liue: but was also most clearly prophecied by the Prophetes of the old testament, and in the newe also, confyrmed by the Apostles. He hath spoyled (saith S. Paul) rule and power, and all the dominion of our spirituall enemies. He hath made a shewe of them openly, and hath triumphed ouer them in hys owne person. This is the mighty power of the Lorde, whom we beleue on. By his death, hath he wrought for vs thys victory, and by hys resurrection, hath he purchased euerlasting life, and righteousnes for vs. It had not bene ynough to be delyuered by hys death from syn: except by hys resurrectiō, we had bene endowed with righteousnes. And it should not auaile vs, to be delyuered from death: except he had rysen agayne, to open for vs the gates of heauen, to enter into lyfe euerlastynge. And therfore S. Peter thanketh God the father of our

Luke, 14.

1. Reg. 17.

Jhon, 2.

Colloss. 2.

1. Peter. 1.

Lorde

Lorde Jesu Christ, for his aboundaunt mercy because he hath begotten vs (sayth he) vnto a liuelye hope, by the resurrection of Jesus Christ, from death, to enioye an inherytaunce immortall, that shall neuer perysshe, whiche is layde vp in heauen, for them that be kepte by the power of God thorowe fayth. Thus hath hys resurrection, wrought for vs, life and righteousnes. He passed through death and hell, to the intent to put vs in good hope, that by hys strength we shall do the same. He payde the ransome of synne: that it should not be layde to our charge. He destroyed the deuyll, and all hys tyranny, and openly triumphed ouer him, and toke away from him all his captyues, and hath rayled and sette them with hym selfe, amonges the heauenly citezens aboue. He dyed, to destroye the rule of the deuyll in vs, and he arose agayne, to sende downe his holye spyrite to rule in our hartes, to endowe vs with perfect ryghteousnes. Thus is it true that Dauid songe: *Veritas de terra orta est, & iustitia de cœlo prospexit,* The truth of Gods promise, is in earth to man declared, or from the earth, is the euerlastinge bertie Gods sonne, risen to lyfe: and the true ryghteousnes of the holy ghost lokinge oute of heauen, and is in most lyberall larges dealte vpon all the worlde. Thus is glory and prayse, rebounded vpward to God aboue, for his mercy and trueth: and thus is peace come downe from heauen to men, of good & faithful hartes. Thus is mercy and truth, as Dauyd writeth,

Ephe, 2.

Psalm. 14.

Ephe, 4. *Captiuam duxit capetiuitatem.*

Luke, 2.

Psalm, 84.

together met, thus is peace and ryghteousnes imbrasyng and kissinge eche other. If thou doubtest of so great wealth and felicitie, that is wrought for thee O man: cal to thy mind, that therfore hast thou receaued into thyne owne possessiō, the euerlasting veritie, our Sauiour Iesus Christ, to confirme to thy conscience, the truth of all thys matter. Thou haste receiued him: if in true fayth and repentaunce of harte thou hast receaued him: yf in purpose of amendement, thou hast receaued hym for an euerlastinge gage or pledge of thy saluation. Thou hast receiued hys body, which was once broken, and his bloud which was shed, for the remission of thy sinne. Thou hast receyued hys body, to haue within thee the father, the sone, and the holy ghost, for to dwell with the, to endowe thee with grace, to strength thee against thy enemies, and to comforte thee wyth theyr presence. Thou hast receyued his body, to endowe the with euerlastinge ryghteousnes, to assure the of euerlastinge blisse, and lyfe of thy soule. For with Christ, by true fayth, arte thou quickened againe (saith S. Paule) from death of sinne, to life of grace, and in hope translated from corporall and euerlastinge death, to the euerlasting life of glory in heauen, wher now thy conuersation shoulde be, and thy hart and desyre set. Doubte not of the truth of this matter, howe great and high soeuer these thynges be. It becommeth GOD to do no litle dedes, how impossible soeuer they seme to thee. Pray to

Misericordia et veritas obuiauerunt sibi &c.

Ephe. 4.

to god, that thou maiest haue faith to perceaue
thys great mystery of Christes resurrection,
that by fayth, thou maiest certaynelye beleue,
nothynge to be impossyble with God. Diuelye
hyring thou fayth, to Christes holye woorde and
Sacramente. Let thy repentaunce shewe thy
faith, let thy purpose of amendement, and obe-
dience of thy hart to Gods lawes hereafter, de-
clare thy true beliefe. Finallye woud thy fayth, to
say with S. Paule, from hence forth dwre con-
uersacion is in heauen, from whence we loke
for a Sauiour, euen the Lorde Jesus Christe,
which shall chaunge our vile bodies, that they
may be fashioned lyke to hys glorious body,
which he shall do by the same power, whereby
he rose from death, and whereby he shalbe able
to subdue al thinges vnto himself. Thus (good
Christian people) forasmuche as ye haue harde
these so great and excellente benefytes, of
Christes mightye and glorious resurrection,
as howe that he hath vanquished sinne, diuer-
sed the deuyl, death, and hell, and hath victo-
riously gotten the better hande of them all, to
make vs free and safe from them: and know-
ing, that we be by thys benefite of hys resur-
rection, ryght with him by our fayth, vnto ye
euerlastinge, be ye in good liuelyhode of our hope,
that we shall haue our bodyes likewise rayse
agayne from death, to haue them glorifyed in
immortalitie, and ioyned to his glorious body
hauinge in the meane whyle, hys holye spyrite
dwellinge in vs, as a seale and pledge of our

Luke.ix.

Philip.3.

euerlastyng inheritaunce. By whose assistence we be replenyshed with all ryghteousnes, by whose power, we shalbe able to subdue all our ryotyll affections, relyng & gapyng agaynst the pleasure of God. These thynges I say, well considered, let vs now in the rest of our lyfe, declare our fayth that we haue to this moste fruitefull article, by framing our selues thereunto, in ryding dayly from synne, to ryghteousnes and holynes of lyfe. For what shall it auayle vs (sayth S. Peter) to be escaped and deliuered from the fylthynes of the worlde, through the knowledge of the lorde and Sauioure Jesus Christ, if we be intangled agayne therewith, and be ouercome agayne? Certaynely, it had bene better (sayth he) neuer to haue knowen the waye of ryghteousnes, then after it is knowen and receaued, to turne backeward agayne from the holy commaundement of God, geuen vnto vs. For so shall the prouerbe haue place in vs, where it is sayd: The dogge is returned to his vomit agayne, and the sowe that was washed, to her wallowyng in the myre agayne. What a shame were it for vs, being thus clearely and freely washed from our synne, to returne to the fylthynes therof agayne? What a follye were it, thus endowed with ryghteousnes, to lose it & gayne? What madnes were it, to lose the enheritaunce that we be now sette in, for the vyle and transitory pleasure of synne? And to what vnkyndnes should it be, where our Sauiour Christ, of his mercye is come to dwell within

within vs as our geſt, to driue hym from vs, and to baniſhe hym violently out of our ſoules and in ſtede of hym (in whom is all grace and bertue) to receiue the vngracious ſpirit of the Deuyll, the founder of all naughtynes and miſchiefe. Howe can we hyde in oure hartes, to ſhewe ſuch extreme vnkyndnes to Chriſte, which hath nowe ſo gently called vs to mercy, and offred hymſelfe vnto vs, and he nowe entred within vs? Yea, howe dare we be ſo bold, to renounce the preſence of the father, the ſonne, and the holye ghoſt, (for where one is, there is GOD al whole in maieſtie, together with all his power, kyngedome, and goodnes) and feare not, I ſay, the daunger and peryl of ſo traitorous a departure? Good Chriſten bretheren and ſyſters, aduyſe your ſelues, conſider the dignitie that ye be nowe ſet in. Let not folly loſe the thing, that grace hath ſo pretiouſly offred and purchaſed. Let not wyl- Eph. 5.
fulnes and blyndnes, put out ſo greate lyght, that is nowe ſhewed vnto you. Only take good hartes vnto you, and put vpon you al, the armour of God, that ye may ſtand againſt youre enemies, which would again ſubdue you, and bring you vnto their thraldome. Remembet ye be bought from your vaine conuerſation, & 1. Peter. 1.
that your fredome is purchaſed, neither with golde nor ſiluer: but with the pryce of the precyous bloud of that moſt innocent lambe Jeſus Chryſt, which was ordayned to the ſame purpoſe, before the worlde was made. But he was

so declared in the latter time of grace, for your
sakes, which by hym haue your faith in God,
who hath rayſed hym from deth, & hath gyuen
hym glory: yt your faith & hope
toward god. Therfore, as ye haue hitherto fol-
lowed the vaine lustes of your mindes, & so disple-
sed God, to the daunger of your soules: so now
lyue obedient chyldren, thus purified by fayth,
geue your selues to walke ỹ way, which God
moueth you to, that ye may receaue the ende of
1. Pet. 1 your fayth, the saluation of your soules. And
as ye haue geuen your bodyes to vnrighteous
Roma. 6. nes, to sinne after synne: soo nowe geue your-
selfe to righteousnes, to be sanctifyed therin.
If ye delyte in this article of youre fayth, that
Christ is rysen againe from death to life: Then
folowe you the example of his resurrection as
Roma. 6. S. Paul exhorteth vs, saying. If we be buried
with Christ by our baptisme into death: folow
vs dayly die to sinne, mortifying & kyllyng the
euill desires and motions therof. And as Christ
was rayſed vp from death, by the glorye of the
father: so let vs ryse to a newe life, and walke
continually therein, that we may lyue holyly, as
naturall chyldren, liue a conuersation to mens
men to glorifye our father which is in heauen.
Math. 5. If we then be rysen with Christ, by our fayth,
to the hope of euerlastinge life: let vs ryse also
with Christ after his example, to a newe lyfe,
Colloss. 3 and leaue our olde. We shal then be truly risen,
yf we seke for thinges that be heauenly, yf we
haue our affection vpon things that be aboue

and

with not on thinges that be on earth. If ye desyre to knowe, what these earthly thinges be, which ye shoulde put of, and what be the heauenly thinges above, that ye shoulde seke and ensue: Saint Paule in the epistle to the Collossians declareth, when he exhorteth vs thus: Mortifye your earthly membres, and olde affections of sinne, as fornication, vnclennes, vnnaturall lust, euil concupiscence, and couetousnes, which is worshypping of ydoles: for which thynges, the wrath of God is wonte to fall on the chyldren of vnbeleife. In whyche thynges ones ye walked, whē ye lyued in them: but nowe put ye also away from you, wrath, fearcenes, malicyousnes, cursed speakyng, fylthy speking out of your mouthes. Lye not one to another: that the olde man with his workes, be put of, and the newe put on. These be the earthlye thynges, which S. Paule moueth you to cast from you, and to plucke your hartes frō them: for in folowyng these, ye declare youre selues earthly and worldly. These be the frutes of the earthly Adam. These shoulde ye daylye kyll, by good dylygence, in withstanding the desires of them, that ye might ryse to righteousnes. Let your affection from henceforth, be set on heauenly thinges. Sue and search for mercy, kyndnes, meknes, pacience, forbearyng one another, and forgeuyng one another. If any man haue any quarell to another: as Christ forgaue you, euen so do ye. If these and such other heauenly vertues ye ensue, in the residue of youre

life ye shall shewe plainely, that ye be risen with
Iacob, 1, Christ, and that ye be the heauenly children of
your father in heauen, from whom, as from
the grene cōmeth these graces and giftes. Ye
shall proue by this matter, that your conuersa-
tion is in heauen, where your hope is, and not
on earth, folowing the beastly appetites of the
Philip. 3, flesshe. Ye must consider, that ye be therefore ele-
sed, and renewed, that ye shoulde from hence-
forth, serue God in holynes and righteousnes,
all the dayes of your liues, that ye may raigne
Luke, 1, with him in euerlastyng lyfe. If ye refuse so
great grace, whereto ye be called: what other
thynge do ye, then heape vp youre damnation
more and more, and so prouoke God to cast his
displeasure vnto you, and to reuenge this mes-
sage of his holy Sacramētes, in so great abu-
sing of them. Apply your selues (good frendes)
to lyue in Christ, that Christe may dwell in
Iohn, 5, you: whose fauoure and assistence yf ye haue,
then haue ye euerlasting lyfe alreadye within
you, then can nothyng hurt you. Whatsoeue
is hytherto done and committed. Christ ye be
hath offered you pardon, and clearely receiued
you to his fauour agayne, in full suretie where-
of, ye haue him nowe inhabityng & dwellyng
within you. Onely shewe your selues thankfull
Colloss, 3, in your liues, determine with your selues, to
refuse and auoyde all such thynges in your con-
uersations, as should offend his eyes of mercy.
Endeuour your selues that way to ryse vp a-
gayne, whych way ye fell into the wel of your

sinne.

shame. If by your couetousnes, ye haue offended: shold
ye rise vp againe, and glorifie God therwith?
It is customed to set aside and praise the name of
God as ye haue therwith dishonoured it. And
as ye haue hurt the name of your neyghboure,
or other waies hindered him: so now entende
to restore it to him againe. For without restitu- Restitutio.
tion, God accepteth not your confession, nor yet
your repentaunce. It is not ynough to forsake
euyll, except ye set your courage to do good. By Psalm, 36.
what occasion soeuer ye haue offended, turne
now the occasion to the honour and prayse of God,
and profityng of your neyghbour. Truth it is,
that sinne is strong, and alwayes ouercometh.
Harde it is, to subdue and resist our nature, so
corrupt, and leuened with the soure bitternes
of the poyson, wherwith we receaued by the inhe- 1. Cor. 15.
ritaunce of our old father Adam. But yet take Matth. 8.
good courage, saith our Sauiour Christ: for I
haue ouercome the worlde, and all other ene-
mies for you. Sinne shall not haue power ouer Roma. 6.
you, for ye be not vnder grace, saith S. Paul.
Though your power be lorne, yet Christ is ri-
sen againe, to strengthen you in your battel, by his
holy spirit shalbe powred into your infirmities. Ye must Roma. 8.
also leaue off your old conuersation, and the olde
leuen of sinne, that corrupteth and sowr-
eth the sweetnes of your life before God. Be
that ye may be a newe and fresh dowe, voide
of all soure leuen of wickednes: so that ye shew 1. Cor. 5.
your selfe to be sweet bread to God, that he may
haue his delite vpon you. Arise, stande and serue you
by

lop the bestiall & earthly affections of your bodyes. For Christ our Easter lambe is offred vp for vs, to set vs free from the power of sinne, to deliuer vs frō the daunger therof, & to giue vs example to die to sinne in our life. As the Iewes did eate their Easter lambe, & kept their feast in remembraūce of their deliuerāce out of Egipt: euen so let vs kepe our Easter feast, in y thankefull remembraūce of Christes benefites, which he hath plentifully wrought for vs, by his resurrection & passing to his father, wherby we be deliuered frō the captiuitie & thraldome of al our enemyes. Let vs in like maner, passe ouer the affections of our olde corruption: that we may be deliuered from the bondage therof, & ryse with Christ. The Iewes kept they feast, in abstayning from leuened bread, by the space of vii. dayes: Let vs Christen folke, kepe our holyday in spirituall maner, therein abstayning, not from materiall leuened bread, but from the olde leuen of sinne, the leuen of malicious nes, and doychednes. Let vs cast from vs the leuen of corrupt doctrine, that will infect our soules. Let vs kepe our feast, the whole terme of our life, holdyng the breads of pureties of godlynes, and truth of Christes doctrine. Thus shall we be partakers of Christes glorious godgraces, haue them effectes in vs, and that we haue the right beliefe and knowledge of his holy resurrection, whereby truely if we apply our fayth to the same therebi and do our life conforme vnto it, we shall be sure of our iustification and

thereby:

thetby: we shalbe sure to rise hereafter to euer lastinge glorye, by the goodnes and mercye of our Lorde Jesus Christ, to whom with the father, and the holy ghost, be al glorye, thankes geuinge and prayse,

in infinita seculorum secula. Amen.

¶ An homely of the Worthy receauing and reuerent esteming of the Sacrament of the body and bloud of Christ.

THe great loue of our sauiour Christ towards mankind (good christian people) doth not onely appeare in that deare bought benefite of oure redemption and saluation, by hys death and passion: but also in that he so kindly prouided, that the same most mercyfull worke, might be had in continuall remembraunce, to take some place in vs, and not be frustrate of his ende and purpose. For as tender parentes are not content, to procure for theyr chyldren, costly possessions & liuelyhode, but take order that the same maye be conserued and come to their vse: So our Lord & Sauiour, thoughte it not sufficient, to purchase for vs his fathers fauour agayne, (which is that depe fountaine of all goodnes) and eternall lyfe: but also inuented the wayes most wiselye, whereby they myght redounde to our commoditie and profite. Amongest the which meanes, is the publike celebration of the memorye of his precious

death,

death, at the Lordes table, whiche although it
seme of smal vertue to some: yet beyng rightly
done by the faythfull, it doth not onelye helpe
their weakenes, (who be by their poysoned na-
ture, redier to remember iniuries, then benefi-
tes) but strengtheneth and comforteth theyr in-
warde man, with peace and gladnes, and ma-
keth them thankefull to theyr redemer, with
Exod, 12, diligent care of godly conuersation. And as of
olde time, God decreed hys wonderous benefi
tes of the deliuerannce of his people, to be kept
in memory, by the eating of ỳ Passeouer, with
his rites and ceremonies: So our louing Sa-
Math, 29, uiour hath ordayned and establyshed, the re-
1, Cor, 11. membraunce of hys greate mercy, expressed in
his passion, in the institution of hys heauenlye
supper: where euery one of vs, must be gestes,
and not gasers, eaters and not lokers, feding
our selues, and not hyrynge other to fede for
vs: that we may liue by our owne meate, and
not perishe for hunger, whiles others deuour
all. To this his commaundemente forceth vs
Luke, 22. saying: do ye thus. Drinke ye all of thys. To
1, Cor, 11, this, his promyse inticeth vs: This is my body
Math, 26, which is geuē for you. This is my bloud which
is shed for you. So thē, as of necessitie, we must
be our selues partakers of this table, and not
beholders of other: So we must addresse our
selues to frequent the same, in reuerent & due
maner, lest, as Physicke prouyded for the body
beinge misused, more hurteth then profyteth.
So this comfortable medicine of the soule, vn-

decently

decently receaued, tende to our greater harme and sorowe. As S. Paul saith: He that eateth 1. Cor. 1.
and drinketh vnworthely, eateth and drinketh his owne damnation. Wherfore that it be not said to vs, as it was to the gest of that greate supper: Frend, how camest thou in, not hauing the mariage garment: And that we may fruitfully vse S. Paules counsel: Let a man proue Matth. 22.
hym selfe, and so eate of that bread, and drinke of that cup. We must certainly know, that three things be requisite in him, which would semely as becommeth such high misteries, resort to the lordes table. That is the first, a right and a worthy estimation, and vnderstanding of this mistery. Secondly, to come in a sure faith. And thirdly, to haue newnes or pureues of lyfe, to succede the receauyng of the same. But before all other thinges, this we must be sure of specyally, that this supper be in such wise done & mi- 1. Cor. 11.
nistred, as our lord and Sauiour dyd, & commaunded to be done, as his holye Apostles vsed it, and the good fathers in the primatiue Church, frequented it. For (as that worthy man Saint Ambrose saith) he is vnworthy the lord, 1. Cor. 11.
that otherwayes doth celebrate that misterye, then it was delyuered by hym. Neyther can he be deuout, that otherwayes doth presume, thē it was geuen by the auethour. We muste then take heade, least of the memorye, it be made a sacrifyce, leaste of a Communion, it be made a pryuate eatynge, least of two partes, we haue but one, least applyinge it for the deade, we

lose

lose the fruyte, that be thyne: Let vs rather in
these matters, folowe the aduyse of Cyprian
in the lyke cases, that is, cleaue fast to the first
begynnynge, holde fast the Lordes tradition,
do that in the Lordes commemoration, which
he hym selfe dyd, he hym selfe commaunded,
and hys Apostles confyrmed.

Thys cautyon or forsyght, yf we vse, then
may wee see to those thynges, that be requisite
in the worthy receauer, whereof thys was the
fyrst: that we haue a ryght vnderstandynge of
the thinge it selfe. As concernynge whyche
thynge, thys we may assuredlye perswade our
selues, that the ignorannte man, can neyther
worthely esteme, nor effectually vse those mer-
uaylous graces and benefytes, offred and exhi-
bited in that supper: but eyther wyl lightly re-
garde them to no small offence, or vtterly con-
temne thē to his vtter destructiō: So that by
his negligence, he deserueth the plages of god
to fal vpon him, and by contempt, he deserueth
Prou. 23. euerlastynge perdition. To auoide then these
harmes, vse thaduyse of the wyse man, who
wylleth thee, when thou syttest at an earthlye
kynges table, to take diligent hede what thin-
ges are set before the: Soo nowe muche more
at the kinge of kinges table, thou muste care-
fully search and knowe, what dainties are pro-
uided for thy soule, whither thou art come, not
to fede thy senses and belly to corruption: but
thy inwarde man to immortalitie and life, not
to consider the earthly creatures whych thou

seest:

bled: but the heauenly graces which they sayth beholdeth. For this table is not (sayth Christ) for chattering Jayes, but for Egles, who flee thyther, where the dead body lieth. And yf this abusement of man, cannot perswade vs, to resort to the lordes table with vnderstanding: see the counsaile of god in the like matter, who charged his people to teach ther posteritie, not onely the rites & ceremonies of his passeouer: but the cause and ende therof. Whence we may learne, that both more perfect knowledge is required at this tyme at our handes, and that the ignorant can not with fruite and profite exercise him selfe in the Lordes Sacramētes. But to cōe nigher to the matter. Saint Paule blaming the Corinthians for the prophaninge of the Lordes Supper, concludeth, that ignorance both of the thinge it selfe, and the signification thereof, was the cause of they^r abuse, for they came thyther vnreuerently, not discerning the Lordes body. Ought not we then, by the monition of the wyse man, by the wyll of God, by the fearefull example of the Corinthyans, to take aduised heede, that we ymbrace not our selues to this table, with rude and vnreuerent ignorance, the fruite wherof, Christes Church hath rued and lamented these many dayes & yeres? For what hath ben the cause of the ruine of Gods religion, but the ignorance hereof? What hath ben the cause of thys grosse Idolatrye, but the ignorance hereof? What hath ben the cause of thys mum-

mysse massyng, but the ignorauncе hereof: yea what hath ben, and what is at thys daye the cause of thys wante of loue & charitie, but the ignorauncе therof. Let vs therfore so trauell to vnderstande the Lordes Supper: that we be no cause of the decaye of Gods worshyp, of no Idolatrye, of no diuine massynge, of no hate and malice: so maye we the boldlyer haue accesse thyther to our comfort. Nether nede we to thynke, that such exact knowledge is required of euery man, that he be able to discusse all hygh poyntes in the doctrine therof. But thus
1. Cor. 11. much he must be sure to hold, that in the Supper of the Lorde, there is no vayne ceremonie, no bare sygne, no vntrue figure of a thyng absent: but (as the Scrypture sayth (the table of the Lorde, the breade and cuppe of the Lorde, the memorye of Christ, thannunciation of his
1. Co. 10 death, yea, the communion of the bodye and blood of the Lorde, in a maruelous incorporation, whych by the operation of the holy ghost, (the very bond of our coniunction with Christ) is through fayth wrought in the soules of the faythfull, wherby not onely their soules lyue to eternall lyfe: but they surely trust to wyn to their bodies a resurrection to immortalitie.
Irenæ li. 4. ca. 34. The true vnderstandyng of thys fruition and vnion, which is the body and the head betwixt the true beleuers and Christ: the auncient Catholyke fathers, both perceauing them selues, and commendyng to their people, were not to
Igna. Epist. ad fraude to call thys Supper, some of them, the

saluc

saue of immortalitie, and soueraine preser-
tiue against death: other, and deifical Com-
mion: other, the swete drynke of our saiour:
the pledge of eternall helthe: the defence of
faythe, the hope of the resurrection: other, the
foode of immortalitie, the healthful grace, and
the conseruatory to euerlastinge lyfe. All which
stynges, both of the holy Scripture, and god
lye men, truelye attributed to thys celestyall
banckett and feaste, yf we wouldte often call to
mynde: O howe wouldte they inflame our
myndes to desyre the participation of these my-
steries: & oftentymes to couet after this bread
continually to thyrst for thys foode: not as spe-
culli regardinge the terrene and earthly cre-
tures whych remayne: but allwayes holdynge
fast, and cleauing by faith to the rocke, whence
we may sucke the swetenes of euerlastyng sal-
uation: and to be breife, thus muche more the
faythfull see, heare, and knowe, the fauourable
medes of god sealed, the satisfactiō by Christe
towardes vs confirmed, the remyssion of sinne
fynished. Here they maye feele wrought, the
tranquilitie of conscience, the increase of faythe
the strengthninge of hope, the large spreading
abrode of brotherlye kyndnes, wyth manye o-
ther swete graces of god. The taste whereof
they can not attayne vnto, who be drowned in
the deepe durtie lake of blyndnes and ignō-
raunce: from the whyche (O beloued) make
your feetes with the lyuynge waters of gods
worde, whence you may perceaue and know,

Eph. Dionis. Origin. Op. tat.

Cipria. de cœna dom Athana. de pecc. in spir. sanct.

body the spirituall foode of thys softly supper, and the happy trustinges and effectes that thys same doth bring with it. Now is to ouerth, to haue with thys knowlege a sure & constant faith, not only that the death of Christe is auayleable for the redemption of all the worlde, for the remyssyon of synnes, and reconciliation with GOD the father: but also that he hath made vpon hys crosse, a full and sufficient sacrifice for the, a perfect clensynge of thy synnes, so that thou acknowlegest no other sauiour, redemer, mediatour, aduocate, intercessour, but Christe only, & that thou mayst saye with thapostle, that he loued thee, and gaue hym selfe for thee. For thys is, to sticke fast to Christes promyse made in hys institution, to make of Christ thyne owne, and to applicate hys merites vnto thy selfe. Herein thou nedest no other mans helpe, no other sacrifice or oblation, no sacrificinge priest, no masse, no nicaties, establyshed by mans inuention. What sayth is a necessarye instrument in all these holy ceremonyes, we maye thus assure ourselues, for that as S. Paules sayth Hebre. 11. without sayth, it is impossible to please God. When a great number of the Iewes murmured thereth owen in the wylderneffe against Moyses, Aaron, and Christe, dyd eate Manna, and pleased God, for that they vnderstode faith. In Ioan. vi. Ho. 6. [illegible] And

And truely, as the bodyly meate can not feede the outwarde man, vnlesse it be let into a stomacke to be digested, which is healthsome and sounde: So neyther can thy inwarde man be fed, except his meat be receaued into his soule and hart, sound and whole in fayth. Therfore (saith Cyprian) when we do these thynges, we nede not to whet out teeth: but with sincere fayth, we breake and deuide that holye bread. It is well knowen, that the meate we seeke for in thys supper, is spirituall foode, the nourishment of oure soule, a heauenlye refection, and not earthly, an vnuisible meate, and not bodyly, a ghostly substaunce, and not carnall: so that to thinke that without fayth we maye enioy the eatynge and drynkyng thereof, or that, that is the fruition of it, is but to dreame a grosse carnall feedyng, basely abiectynge, and byndyng oure selues to the elementes and creatures: whereas by the aduyse of the councell of Nicene, we ought to lyft vp our mindes by fayth, and leauyng these inferyour and earthly thynges, there seke it, where the Sunne of ryghteousnes euer shyneth. Take then thys Lesson (O thou that arte desyrous of thys table) of Emissenus, a godly father, that whē thou goest vp to the reuerent Communion, to be satisfyed with spirituall meates, thou looke vp wyth faith, vpon the holy body and bloud of thy god, thou marueil wyth reuerence, thou touche it with thy minde, thou receaue it with the hand of thy hart, and thou take it fully wyth thy in-

De cæna domini.

Concilium Nicen.

Euse. Emiss. Sermo de Eucha.

warde man.

Thus we see (beloued) that resorting to this table, we must pluche vp all the rootes of infidelitye: all distrust in Gods promyses, we must make our selues lyuyng membres of Chrystes body. For the vnbeleuers & faythlesse, can not feede vpon that precious bodye, whereas the faythfull haue theyr life, theyr abydyng in him, their vnion, and as it were, theyr incorporation wyth hym. Wherfore let vs proue and trye our selues vnfaygnedly, wythout flatteryng our selues, whether we be plants of that fruitfull Oliue, lyuyng braunches of the true vine, members in dede of Chrystes misticall bodye, whether god hath purified our hartes by faith to the sincere acknowledgyng of hys Gospell, and imbracyng of hys mercies in Chryst Iesu: that so at thys hys table, we receaue not onely the outwarde Sacrament: but the spirituall thyng also, not the figure: but the trueth, not the shadowe onelye: but the body, not to death but to life, not to destruction: but to saluation. Whyche God graunt vs to do, throwe the merites of our Lord and Sauiour, to whom be all honour and glory for euer. Amen.

The second part of the Homely, Of the worthy receauyng and reuerent estemyng of the Sacrament of the body and bloud of Chryst.

AS the Homely of late rehearsed vnto you, ye haue hard (good people) why it pleased our Sauiour Christ to institute that heauenly memory of hys death and passion, and that euery one of vs ought to celebrate the same at hys table, in our owne persones, and not by other. You haue harde also, with what estimation, and knowledge of so hygh misteries, we ought to resort thyther. You haue harde with what constant fayth we shoulde clothe and decke our selues: that we myght be fyt and decent partakers of that celestiall foode. Nowe followeth the thirde thyng, necessarye in hym that would not eate of thys breade, nor drynke of thys cuppe vnworthely, whiche is, newnesse of lyfe, & godlynesse of conuersation. For newnesse of lyfe, as fruytes of fayth, are required in the partaker of thys table. We maye learne by the eatyng of the tipicall Lambe, whereunto no man was admitted, but he that was a Iewe, that was circumcised, that was before sanctified. Yea, Saint Paule testifieth: that although all the people were partakers of the Sacramentes vnder Moyses: yet for that some of them were styll worshyppers of Images, whoremongers, tempters of Christ, murmurers, & coueting after euyll thynges: God ouerthrewe thoſe in the wyldernesse, & that for our example, that is, that we Christians shoulde take heede we resorte vnto our Sacramentes wyth holinesse of lyfe, not trustynge in the outward 1. Cor. 10.

ward receiuing of the, & infected with corrupte vncharitable maners. For this sentence of god must alwayes be iustifyed: I will haue mercie, & not sacrafice. Wherfore (sayth Basile) it behoueth him þ cōmeth to the bodi & bloud of Christ, in commemoration of hym that dyed and rose agayne, not only to be pure from all fylthynes of the flesh, and spirite, lest he eate and drynke to hys condemnation: but also to shewe out euidently a memory of hym that dyed and rose agayne for vs, in thys poynt, that he be mortifyed to synne and the worlde, to lyue nowe to God in Christe Iesu our Lorde. So then we must shewe outwarde testimonye, in folowing the signification of Christes death, amongst the whych, thys is not estemed least, to render thankes to almightie god for al hys benefites, briefly comprysed in the death, passion, and resurrection of hys dearely beloued sonne. The which thing because we ought chiefely at this table to solemnyze, the godly fathers named it *Eucharistia*, that is, thankes geuyng. As yf they should haue sayd: Nowe aboue al other times, ye ought to laude and prayse God, nowe maye ye behold the matter, the cause, the beginning and the ende of all thankes geuyng. Nowe yf ye slacke, ye shewe your selues most vnthankfull, and that no other benefite can euer styrre you to thanke God, who so lyttle regarde hee so many, so wonderfull and so profitable benefites. Seyng then that the name and thyng it selfe doth admonishe vs of thankes, let vs (as S. Paule

De Eucharist. li. 1. ca. 3.

Hebre. 13

Paule saith (offer alwayes to God, the hoste of sacrifice of prayse by Christe, that is, the fruite of the lyppes whych confesse hys name. For as Dauid singeth: He that offereth to God thankes and prayse, honoreth hym. But how fewe be there of thankefull persons, in comparison to the vnthankeful? Lo, ten lepers in the Gospell were healed, and but one onelye returned to geue thankes for his health. Yea, happy if were, yf amonge xi. communicantes, we coulde see, two vnfaynedlye to geue thankes. So vnkynde we be, so oblyuious we be, so proude beggers we be, that partly we care not for our owne commoditie, partly we know not our duetye to God, and chiefelye we wyll not confesse all that we receaue. Yea, and yf we be forced by Gods power to do it: yet we hādle it so coldely, so dryly, that our lippes prayse hym, but our hartes dispraysе hym, oure tongues blesse hym, but our lyfe curseth hym, oure wordes worshyp hym, but oure workes dyshonour hym. O let vs therfore learne to geue god here thankes aryght, & so to agnyse his exceading graces powred vpon vs, that they being shutte vp in the treasure house of oure harte, maye in due tyme and season in our lyfe and conuersation, apeare to the glorifying of his holy name. Furthermore, for newenesse of lyfe, it is to be noted, that Saint Paule wryteth: that we beyng many, are one bread, and one body. For all be partakers of one breade. Declaring therby, not onely oure cōmunion with Christ: but that

Psal. 50.

Luke. 17.

vnitie also, wherin they that eate at thys table
shoulde be knytte together. For by discension,
vayneglory, ambition, stryfe, enuying, con-
tempt, hatred, or malyce, they shoulde not be
discouered: but so ioyned by the bonde of loue,
in one mistical bodye, as the cornes of that
bread in one lofe. In respect of whyche strayte
knotte of charytye, the true Christians in the
tender tyme of Chrystes Churche, called thys
supper Loue. As if they should say, none ought
to sitte downe there, that were out of loue and
charitie, who bore grudge and vengeaunce in
hys hart, who also dyd not profesle hys hyndc
affection by some charytable relefe, for some
parte of the congregation. And this was then
practyse. O heauenlye banket than so vsed. O
godly gestes, who so esteemed this feast. But O
wretched creatures that we be at these dayes,
who be without reconciliation of our brethren
whom we haue offended, wythout satisfying
them whom we haue caused to fall, wythout
any kind thought, or compassion toward them
whom we myght easely relieue, wythout any
conscience of sclaunder, disdayne, misreport, di
uision, rancor, or inwarde bytternesse. Yea, be-
ing accombred with the cloked hatred of Cain,
Gene, 4. wyth the longe couered malyce of Esau, wyth
Gen. 27, the dissembled falshood of Joab: dare yet pre-
2, Sa, 3, sume to come by to these sacred and fearefull
misteryes. O man, whyther rushest thou vn-
aduysedly? It is a table of peace, and thou arte
redye to fyght. It is a table of singlenesse, and

thou

thou art imaginyng mischiefe. It is a table of quietnesse, and thou art geuen to debate. It is a table of pitie, and thou art vnmercifull. Doest thou neyther feare God, the maker of thys feast: nor reuerence hys Chryste, the refection and meate: nor regardest hys spouse, hys beloued geste: nor weyghest thyne owne conscience whych is sometyme thyne inwarde accuser? Wherefore (O man) tender thyne owne saluation, examine and try: thy good wyll and loue towardes the chyldren of god, the members of Christe, the heyres of the heauenlye heritage yea, towardes the image of god, the excellente creature, thyne owne soule. If thou haue offended: now be reconcyled. If thou haste caused any to stumble in the waye of god: nowe set them vp agayne. If thou haue dysquyeted thy brother: nowe pacifye hym. If thou haue wronged hym: nowe relyeue hym. If thou haue defrauded hym: nowe restore to hym. If thou haue norished spyte: nowe embrace freindshyp. If thou haue fostred hatrede and malyce: nowe openly shewe thy loue and charitie, yea be prest and redye to procure thy neyghbours health of soule, wealthe, commoditye and pleasure, as thyne owne. Deserue not the heauie and dreadfull burden of Gods displeasure, for thyne euyll wyll towardes thy neyghbour, so vnreuerently to approche to this table of the Lorde.

Laste of all, as ther is here the mysterye of peace, and the Sacrament of christian societye, whereby we vnderstande what sincere loue ought *Chrisost. ad. pop. Anti. Ho. 60.*

ought to be betwyxte the true communicants: So here be the tokens of puritie & innocencie of life, whereby we may perceiue that we ought to purge oure owne soule from all vncleannesse, iniquitie, & wyckednes, lest when we receaue the mistical bread (as Origene sayth) we eate it in an vncleane place: that is, in a soule defyled, and polluted wyth synne. In Moyses lawe, the man that dyd eate of the sacrifice of thankes geuing, wyth hys vncleanes vpon hym, shoulde be destroyed from hys people. And shall we thynke, that the wycked and synfull person shalbe excusable at the table of the Lord? We both reade in Saint Paul, that the Churche at Corinth was scurged of the Lorde, for misusyng the Lordes Supper: and we may playnly see, Christes Church, these many yeres miserably vexed and oppressed, for the horrible prophanation of the same. Wherfore, let vs all vniuersall, and synguler, beholde our owne maners and lyues, to amend them. Yea, now at the least, let vs call our selues to an accompt, that it may greue vs of our former euyl conuersation, that we may hate sinne, that we may sorowe and mourne for our offences, that we maye wyth teares, powre them out before God, that we maye with sure truste desire and craue the salue of hys mercie, bought and purchased wyth the bloud of hys deare lye beloued sonne Jesus Christ, to heale our deadly woundes withall. For surely, yf we do not with earnest repentaunce, cleuse the fylthy stomake of

In Leuit, cap, 23. Ho, 14.

Luke, 17

1. Cor, 11

our

our soule, it must nedes come to passe, that as Chrisost. ad popu. Ant. Ho 6
poisome meat receaued into a rawe stomacke, corrupteth and marreth all, and is the cause of further sycknes: so we shall eate thys healthesome breade, and drynke this cupp, to our eternal destruction. Thus we, and not other, must throughly examine, and not lyghtlye loke ouer our selues, not other men, our owne conscyence, not other mens liues, which we ought to do uprygghtly, truely, and with iust correction. O (sayth Chrisostome) let no Judas resorte to this table, let no couetous person approche. If anye be a disciple, let hym be present. For Christe saith: with my Disciples I make my Pasouer. Why cryed the Deacone in the primatiue Church, yf any be holy let hym draw nere? why dydde they celebrate these mysteryes, the quier doore beyng shut? Why were the publyke penitentes, and learners in religion, cōmaunded at this time to auoide? Was it not, because thys table receaued no unholy, uncleane, or synfull gestes? Wherefore, yf seruauntes dare not presume to an earthly masters table, whō they haue offended: let vs take heede we come not wyth our synnes unexamined, into thys presence of our Lorde and Judge? If they be worthye blame, which kysse the Princes hande with a fylthy & uncleane mouth: shalt thou be blameles, which with a fylthy stynkyng soule, full of couetousnes, fornication, dronkenesse, pryde, full of wretched cogitatiōs & thoughtes doeth breath out iniquitie and uncleannesse on Ad popu. An. Ho. 60. Mat. 26.

the

the bread and cuppe of the Lorde.

Epilog. Thus you haue harde, how you should come reuerentiye, and deuentiye, to the table of the Lorde, hauing the knowledge out of his word, of the thynge it selfe, and the fruites therof, bringing a true & constant faith, the roote and welspryngе of all newonesse of lyfe, aswell in prayeng God, louynge our nyghbour: as purgyng our owne conscience from fylthines. So that nether the ignoraunce of the thyng, shall cause vs to contemne it, nor vnfaythfulnesse make vs voyde of fruite, nor syme and iniquity procure vs gods plagues: but shall by fayth, in knowledge, and amendment of lyfe in faith, be here so vnited to Chryste our head in his misteries, to our comfort: that after, we shal haue full fruition of hym in dede, to our euerlastyng ioy, and eternall lyfe, to the whyche he bring vs, that dyed for vs, and redemed vs, Iesus Chryst the ryghtrous, to whom with the father, and the holy ghost, one true and eternall GOD, be all prayse, honor, and dominion for euer.

AMEN.

downe of the holy ghost, and the manyfolde gyftes of the same.

For Whytsonday.

BEfore we come to the declaration of the great and manyfold gyftes of the holy ghoste, wherewith the Church of god hath ben euermore replenyshed: it shall first be needefull, briefely to expounde vnto you, whereof thys feaste of Pentecoste or Whytsontyde had hys fyrst begynnyng.

You shall therfore vnderstand, that the feast of Pentecost, was alwayes kept ỹ fiftie day after Easter, a great and solemne feast amonge the Iewes, wherein they dyd celebrate the memoriall of theyr delyueraunce out of Egipte, and also the memoriall of the publyshynge of the lawe, which was geuen vnto thē in the mount Sinai, vpon that day. It was first ordeined, & commaunded to be kept holy, not by any mortall man: but by the mouthe of the Lorde hymselfe, as we reade in Leuit. 23. & Deut. 16. The place appoynted for the obseruatiō therof, was Ierusalem, wher was great recourse of people frō all partes of the world, as may well appere in the .ii. chapter of the Actes, wherin mention is made of Parthians, Medes, Elamites, inhabitours of Mesopotamia, inhabitours of Iury, Capadocia, Pontus, Asia, Phrigia, Pamphila, & diuers other such places, wherby we

may

may also partly gather, what great and royal solemnitie was commonlye vsed in that feast. Nowe as this was geuen in commaundement to the Iewes in the olde lawe: so did our saui-
our Christ, as it were, confyrme the same in the tyme of the Gospell, ordeynyng after a sorte, a
Actes, 2, newe Pentecost for his disciples, namely when he sent downe the holy ghost visible, in forme of clouen tongues like fire, & gaue them power to speake in suche sorte, that euery one myghte heare them, and also vnderstand them, in his owne language. Which miracle, that it myghte be hadde in perpetuall remembraunce, the Churche hath thought good, to solemnize and kepe holy this day, commonly called Whitsun-day. And here is to be noted, that as the lawe was geuen to the Iewes in the mount Sinai, the fyfty day after Easter: so was the preching of the Gospell, through the myghtye power of the holye Ghost, geuen to the Apostles in the mount Sion, the fyfty day after Easter. And hereof thys feaste hath hys name to be called Pentecost, euen of the numbre of the dayes. For (as Saint Luke wryteth in the Actes of the Apostles (when fyftie dayes were come to an ende, the disciples beinge altogether with one accord in one place, the holye ghoste came sodenly amonge them, & sat vpon eche of them, lyke as it had ben clouen tonges of fier, which thing was vndoubtedly done, to teache the Apostles and all other men, that it is he which geueth eloquence, and vtteraunce in preaching

the

the Gospell, that it is the holy ghoste openeth the
mouthes to declare the myghtye workes of God,
that it is he which engendreth a burning zeale
towardes Gods worde, and geueth all men a
tongue, yea a fiery tongue, so that they maye
boldely, and without feare confesse the truethe in
the face of the whole worlde: as Esay was in-
spired with this spirite. The lorde (sayeth Esay) Esay. 50.
gaue me a learned and skilfull tongue, so that
I myghte knowe to talke with them that are fai-
ne, with the woorde. The prophete Dauid mi- Psalm. 50.
ght so haue thys gyfte, saying: Open thou my
lippes, O lorde, and my mouth shall shewe
forth thy prayse. For our Sauiour Christ also
in the Gospell sayeth to his disciples: It is not
you that speake, but the spirite of your father
which is within you. All which testimonies of Matth. 10.
holy scriptures, do sufficiently declare, that the
inwarde in the tongues, betokeneth the preac-
hing of the Gospel, and the open confession of
the christian faith, in all them that are possessed
with the holy ghost. So that if any man be a
louer Christian, not professinge his fayth
openlye, but cloking and couleryng hym selfe
for feare of daunger in time to come: he geueth
suche occasion, justly and with good conscience
to doubt, lest he haue not the grace of the holye
ghost within hym, because he is tongue tyed, and
doth not speake. Thus then haue ye harde the
true institution of this feaste of pentecost or
whitsonday, as well in the idolatrie amonge
the Jewes, as also in the tyme of the Gospell.

another the Christians.

Nowe let us consider what the holy Ghoste is, and how consequently he worketh hys miraculous workes towardes mankynde. The holy ghost is a spiritual and devine substaunce the thyrde person in the deitye, distincte from the father and the sonne, and yet proceadynge from them both. Whyche thynge to be true, both the Crede of Athanasius beareth witnesse, and may be also easilye proued by moste playne testimonies of Gods holy word. When Christ was baptysed of Jhon in the ryuer Jordan, we reade, that ỹ holye ghost came downe in fourme of a doue, and that the father thundred from heauen, sayinge: This is my deare and welbeloued sonne, in whom I am well pleased. Where note, three diuers and distincte persons; the father, the sonne, and the holy ghost, which all notwithstanding are not three Goddes but one God. Lykewyse, when Christ did first institute & ordeyne the Sacrement of Baptisme, he sent his Disciples into the whole world, wyllyng them to baptize all nations, in the name of the father, the sonne, and the holye Ghost. Also in another place he sayth: I wyll pray vnto my father, and he shall geue you another comforter. Agayne, when the comforter shall come, whom I wyll sende from my father. &c. These and suche other places of the newe Testament, do so playnely and euidently confirme the distinction of the holye ghost, from the other persons in the Trinitie, that

Matth. 3.

Matth. 28.

Jhon. 24.

Jhon. 15.

that no man can possibly doubt therof, vnlesse he will blaspheme the euerlastynge truethe of Gods worde. As for hys proper nature and substaunce, it is altogether one with God the father, and God the sonne, that is to say, spirituall, eternall, vncreated, incomprehensyble, almyghtye: to be shorte, he is euen God and Lorde euerlastynge. Therefore he is called the spirite of the father, therefore he is sayde to proceade from the father and the sonne, and therefore he was equally ioyned with them, in the commission that the Apostles had to baptyse all nations. But that hys maye appeare more euydently to the eyes of all men: it shalbe requisite to come to the other part, namely, to the wonderfull and heauenly workes of the holye ghoste, whiche playnelye declare vnto the worlde, his myghty and diuine power.

First it is euident, that he dyd wonderfullye gouerne and directe the hartes of the Patryarches and Prophetes in olde tyme, illuminatyng theyr myndes with the knowledge of the true Messias, and geuyng them vtteraunce to prophesye of thinges that should come to passe long tyme after. For as Saint Peter witnesseth, the prophesye came not in olde tyme, by the will of man: But the holye men of God, spake as they were moued inwardelye by the holye Ghoste. And of Zacharye the hygh Preyst, it is sayde in the Gospell, that he beynge full of the holye Ghoste, prophesyed, and praysed GOD. So dydde also Symeon, Anna,

2. Peter. 1.

Luke. 1.

Moreouer, who not the holy ghoſt a myghtie worker in the conception and the natiuitie of Chriſt our Sauiour? Matth. 1. Be the holy ghoſt that the bleſſed virgin Mary was found with childe of the holy ghoſt, before Ioſeph and ſhe came together. And the Aungell Gabryell dyd expreſſely tell her that it ſhoulde ſo come to paſſe, ſaying: The holy ghoſte ſhall come vpon thee, Luke, 1. and the power of the moſte high ſhall ouerſhadow thee. Muſe not at this matter, that a woman ſhoulde conceyue and beare a childe without the knowledge of man. But where the holy ghoſt worketh, there nothing is impoſſible, as maye further alſo appeare by the ſpirituall regeneration, and ſanctyfycation of mannes kynde.

When Chriſt ſayde to Nicodemus, vnleſſe a man be borne a newe, of water, and the ſpirite he can not enter into the kyngedome of God: he was greatly amaſed in his mind, and Ihon, 3. began to reaſon with Chriſt, demaundynge, howe a man myght be borne which was olde: Can he enter (ſaith he) into his mothers woombe againe, and be borne a newe? Beholde a liuely patterne of a fleſhelye and carnall man. He had but lytle, or no intelligence of the holye ghoſt, and therfore he goeth bluntly to worke, and aſketh howe this thing were poſſible to be true? Whereas otherwiſe, if he had knowen the great power of the holy ghoſte in this behalfe,

that.

that it is he which inwardlye worketh the regeneration & new birth of manhind: he would neuer haue marualled at Christes wordes, but woulde haue rather taken occasion therby, to praise & glorify god. For as there are three seuerall and sundry persons in the deitie: So haue they three seuerall and sundrye offices proper vnto eche of them. The father to create, the sonne to redeme, the holy ghost to sanctify and regenerate. Wherof the last, the more it is hyd from our vnderstanding: the more it ought to moue all men, to wonder at the secret & mightie working of Gods holy spirite which is with in vs. For it is the holye ghoste, and no other thyng, that doth quycken the mindes of men, styrynge vp good and godly motions in their hartes, whiche are agreable to the wyll and commaundement of God, suche as otherwyse of theyr owen croked and peruerse nature, they shoulde neuer haue. That whyche is borne of the flesche (sayth Christe) is flesche: and that whiche is borne of the spyryte, is spyryte. As who shoulde saye: Man of hys owne nature, is fleshely and carnall, corrupte and noughte, synfull and disobedient to God, without anye sparke of goodnes in hym, wythoute any vertuous or godlye motion, onelye geuen to euyll thoughtes and wicked dedes. As for the workes of the spirite, the fruites of fayth, charytable and godly motions: yf he haue anye at all in hym, they proceade onely of the holy ghoste, who is the onely worker of oure sanctifycatio,

Iho. 3.

and maketh vs newe men in Chryst Jesu.

1. Sam. 17. Dyd not Gods holye spyryte myraculously worke in the chylde Dauyd, when of a poore shepeheарde, he became a princelike Prophete? Dyd not Gods holy spirite miraculosly worke in Mathewe, sittyng at the receit of custome, Math. 9. when of a proude Publycan, he became an humble and lowelye Euangelyst? And who can chose but maruaile to cõsider, that Peter shoulde become of a simple fysher, a cheife and myghty Apostle? Paule, of a cruel and bloudy persecuter, a faythfull disciple of Chryste, to teache the Gentyles?

Such is the power of the holy ghoste, to regenerate men, and as it were, to bryng them forth a newe, soo that they shalbe nothynge lyke the men that they were before. Neyther doth he thynke it sufficient, inwardly to worke the spirituall and newe byrth of man: vnlesse he do also dwel and abyde in hym. Knowe ye 1. Cor. 3. not (sayth Saint Paule) that ye are the Temple of God, and that his spirite dwelleth in you? Knowe ye not, that youre bodies are the temples of the holye ghoste, whyche is within 1. Cor. 6. you? Agayne he sayth. You are not in the flesh: but in the spirite. For why? The spyryte Roma. 8. of God dwelleth in you. To this agreeth the doctrine of Saint Jhon, writing on this wise: 1. Jhon. 2. The annoynteyng which ye haue receaued (he meaneth the holy ghost) dwelleth in you. And 1. Peter. 4. the doctrine of Peter saith the same, who hath these wordes: The spirite of glorye, & of God, resteth

resteth vpon you.

O what a comforte is this, to the harte of a true Christian, to thynke that the holy Ghoste dwelleth within hym. If God be with vs (as the Apostle sayth) who canne be agaynste vs? O but howe shall I knowe that the holy ghost is within me, some man parchaunce wyll say? forsoth, as the tree is knowen by hys fruite: so is also the holye ghoste. The fruytes of the holy ghost (accordynge to the mynd of Saint Paule) are these: Loue, ioye, peace, longe sufferyng, gentlenes, goodnes, faithfulnes, meknes, temperaunce, &c. Contrariwise, the dedes of the flesshe are these: Aduulterye, fornicatyon, vncleannesse, wantonnesse, ydolatrye, witchcraite, hatred, debate, emulation, wrath, contention, sedition, heresye, enuye, murther, dronkennesse, gluttony, and suche lyke.

Rom. 5.

Gala. 5.

Here is nowe that Glasse, wherein thou muste beholde thy selfe, and discerne whether thou haue the holye ghoste within thee, or thee spirite of the flesshe. If thou se that thy workes be vertuous and good, consonant to the prescripte rule of Gods worde, sauouring & tastyng not of the flesshe, but of the spirite: then assure thy selfe, that thou art endued with the holye ghost. Otherwyse, in thinkyng well of thy self, thou doest nothing els, but deceaue thy selfe. The holye ghoste doth alwayes declare hym selfe by hys fruitefull & gracious giftes, namelye, by the worde of wysedome, by the worde of knowledge, whiche is the vnderstandynge

of the Scriptures, by fayth, in doing of mira-
1.Co.12 cles, by healynge them that are dyseased, by
prophesye, whyche is the declaration of Gods
misteries, by discernyng of spirytes, diuersytie
of tongues, interpretation of tongues, and soo
forth. All whyche gyftes, as they proceade
from one spyryte, and are seueralye geuen to
man, accordyng to the measurable distrybuti-
on of the holy ghoste: Euen so do they brynge
men, and not without good cause, into a won-
derfull admiration of Gods diuine power.

Who wyll not maruayle at that whyche is
wrytten in the Actes of the Apostles, to heare
Actes.5. theyr bolde confession, before the Councell at
Jerusalem: and to consyder that they went a-
way with ioye and gladnesse, reioycyng that
they were compted worthy to suffer rebukes &
checkes for the name & fayth of Chryst Jesus?
This was the myghtye worke of the holye
ghoste, who, because he geueth pacyence and
ioyfulnesse of harte in temptatyon and afflicti-
on, hath therefore worthelye obteyned thys
name in holye Scrypture, to be called a cōfor-
ter. Who wyll not also maruell, to reade the
learned and heauēly Sermons of Peter, and
the other disciples, consydering that they were
neuer brought vp in scole of learning but cal-
led euen from their nettes, to supplye romes of
Appostles? This was likewise ỹ mighty worke
of the holy ghost, who because he doth nurture
the hartes of the symple, in the true knowledge
of God, and his holy worde, is most iustly fear-

med.

med by this name and title, to be the spirite of truth. Eusebius, in his ecclesiastical Hystory, telleth a straunge story, of a certayne learned and subtile Philosopher, who beynge an extreme aduersary to Chryst and hys doctrine, couide by no kynde of learnynge, be conuerted to the fayth: but was able to withstande al the argumētes that could be brought against him, with lytle or no laboure. At length, there started vp a poore symple man of small wytte, and lesse knowledge, one that was reputed among the learned as an ydiote: and he on Goddes name, would nedes take in hand to dispute with this proude Philosopher. The Bysshops and other learned men standyng by, were maruailously abashed at the matter, thinkyng that by hys doynges, they shoulde be all confounded, and put to open shame. Ye notwithstandyng, goeth on, and begynnynge in the name of the Lorde Iesus, brought the Philosopher to such poynt in the ende, contrary to all mens expectation: that he coulde not chose, but acknowledge the power of God in his wordes, & to geue place to the truth. Was not this a myraculous worke, that one sely soule of no learninge, shoulde do that whych many Bysshops of great knowledge and vnderstandyng, were neuer able to bring to passe? So true is that saying of Bede: where the holy ghost doth instruct and teache, there is no delay at all in learnynge. Whiche more might here be spoken of the manyfould gyftes and graces of the holy ghost, most excellent & Ioh. 14.

Libri 10. Cap. 23.

Homi. 9. super Iusa.

wonderfull in our eyes. But to make a longe discourse through all, the shortnes of time will not serue. And seyng ye haue hard the chiefest: ye maye easely conceaue and iudge of the rest. Nowe were it expedient, to discusse this question: whether all they which bolste and bragge, that they haue the holy ghost, do truelye challenge this vnto thē selues, or no. Which doubt, because it is necessary & profitable, shall (God wyllyng) be dissolued in the next parte of thys Homely. In the meane season, let vs (as we are most bounde) geue hartye thankes to God the father, and his sonne Jesus Christ, for sending downe this comforter into the world, humbly beseechynge him, so to worke in our hartes, by the power of this holy spirite: that we beynge regenerate and newly borne again in al goodnes, righteousnes, sobrietie, and truth, may in the ende, be made partakers of euerlasting life in hys heauenlye kyngdome, throughe Jesus Christ our onely Lord and Sauiour. Amen.

The second part of the Homely, concernyng the holye ghost, dissoluing this doubt: whether all men do rightly, challenge to themselues the holy ghost, or no.

Ioh. 14. and. 15.



Our Sauiour Christ departing out of the worlde, vnto hys father, promised his disciples, to send downe another comforter, that shuld continue

tinue with them for euer, and direct them into al truth. Which thinge to be faithfully & truely performed, the scriptures do sufficiētly beare witnes. Neyther must we thinke that this comforter was eyther promised, or els geuen, onely to the Apostles: but also to ỹ vniuersal churche of Christ, dispersed through the hole world. For vnlesse the holy ghost had ben alwaies present, gouerninge and preseruing the Churche from the beginning: it could neuer haue sustained so many, and so gret bruntes of affliction and persecution, with so lytle damage and harme as it hath. And the wordes of Christ are moste plaine in this behalfe, saying: That the spirite of truth should abide with them for euer, that he woulde be with them alwayes (he meaneth by grace, vertue, and power,) euen to the worldes ende. Also in the praier that he made to his father, a litle before his death, he maketh intercession, not onely for himself and his Apostles: but indifferently for all them that shoulde beleue in hym throughe their wordes, that is to wit, for his whole Churche. Agayne S. Paule sayth: If any man haue not the spirite of Christ, the same is not his. Also in the wordes folowinge: We haue receaued the spirit of adoptyon, wherby we cry, Abba father. Hereby then it is euident and plaine to all men, that the holye ghost was geuē, not onely to the Apostles: but also to the whole body of Christes congregation, although not in lyke forme and maiestie as he came downe at the feast of Pentecost.

Ihon, 24. Math, 28.

Ihon, 17.

Roma, 8.

Ibid.

But

But now here in standeth ꝧ controuersie: whether al men do iustly arrogate to themselues, ꝧ holy ghost, or no. The bishops of Rome, haue for a long time made a sore chalenge therunto, reasoninge for themselues after this sort. The holy ghost (say they, was promised to ꝧ church, and neuer forsaketh the Churche. But we are the cheife heades, and the principal part of the churche: therefore we haue the holye ghost for euer, and whatsoeuer thinges we decree, are vndoubted verities, & oracles of the holy ghost.

That ye may perceaue the weakenes of this argumẽt, it is nedeful to teach you, first, what the true Churche of Christ is, and then to conferre the church of Rome therwith, to discerne how wel they agre together. The true church is an vniuersall congregation, or felowshyp of gods faithfull and elect people, built vpon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone. And it hath alwayes three notes or markes, whereby it is knowen: pure and sounde doctrine, the Sacramentes ministred accordinge to Christes holy institution, and the ryghte vse of ecclesiasticall discipline. This discription of the churche, is agreable both to the scriptures of God, and also to the doctrine of the auncient fathers, so that none maye iustly fynde faulte therewith.

Ephes.

Nowe yf ye will compare this with the church of Rome, not as it was at the beginninge, but as it is presently, and hath ben for the space of

ir.

thousand yeares and odde: you shal well pry
out the state thereof, to be so far wide frō the
nature of the true church, that nothing can be
more. For neither are they built vpon the foun-
dation of the Apostles and Prophetes, retay-
ninge the pure and founde doctryne of Christ
Iesu: neyther yet do they order, either the Sa-
cramentes, or elles the ecclesiasticall keyes in
such sorte, as he did first institute and ordaine
them. But haue so intermyngled theyr owne
traditions and inuentions, by choppynge and
chaungynge, by addyng and pluckynge away
that nowe they may seme to be conuerted into
an other guise. Christ commended to his church,
a sacrament of hys body & blonde. They haue
chaunged it into a sacrifyce for the quicke and
the dead. Christ dyd mynyster to his Apostles,
and the Apostles to other men, indyfferentlye
vnder both kyndes. They haue robbed the lay
people of the cuppe, sayinge: that for them one
kynde is sufficient. Christ ordayned no other
element to be vsed in baptisme, but onely wa-
ter, whervnto when the worde is ioyned, it is
made (as S. Augustine sayth) a ful and perfect Augustin.
Sacrament. They beynge wiser in their own
conceit, then Christe, thinke it is not well nor
orderly done, vnlesse they vse coniuration, vn-
lesse they hallowe the water, vnlesse there be
oyle, salt, spittle, tapers, and such other domme
ceremonies, seruing to no vse, contrary to the
playne rule of Paule, who willeth all thynges 1. Cor. 14.
to be done in the Churche, vnto edyfycatyon.

Christ

Christ ordayned the auctoritie of the keyes, to excommunicate notorious synners, and to absolue them which are truely penitent. They abuse this power at their own pleasure, as well in cursyng the godly, with bell, booke, and candell: as also in absolueinge the reprobate, which are knowen to be vnworthy of any Christian societie. Whereof, he that lust to see examples, let him searche the Chronicles. To be shorte, lo what our Sauiour Christ pronounced of the Scribes and the Pharisees in the Gospell, the same may be boldly and with safe conscyence pronounce of the bishopes of Rome, namely, that they haue forsaken, & dayly do forsake the commaundements of god, to erect and set vp their owne constitutions. Which thing being true, as al they which haue an light of Gods word, must nedes confesse, we may wel conclude, according vnto the rule of Augustine: That the Bishoppes of Rome and their adherentes, are not the true Church of Christ, much lesse then to be taken as chiefe heades and rulers of the same. Whosoeuer (sayth he) do dissent from the scryptures concerninge the heade, although they be founde in all places where the Church is appoynted: yet are they not in the Church. A playne place, concludinge directly agayns the Churche of Rome. Where is now the holye ghost, which they so stoutely do clayme to themselues? Where is now the spirite of truth, that will not suffer them in any wyse to erre? If it be possible to be there, where the true Churche

Aug. contra petiliani donatiste Epistolam Cap. 4.

(that) then is it at Rome: otherwyse, it is but
a vayne bragge and nothynge elles. Saynte
Paule (as ye haue harde before) sayth: If anye
man haue not the spirite of Chryst, the same is
not his. And by turnyng the wordes, it may be
as truely sayd: yf any man be not of Chryst, the
same hath not hys spirite. Nowe, to discerne
who are truelye hys, and who not, we haue
hys rule geuen vs: that hys sheepe do alwaies
heare hys voyce. And S. Jhon sayth: He that
is of God, heareth Goddes worde. Whereof it
followeth, that the Popes, in not hearynge
Christes voyce, as they ought to do, but pre-
ferrynge they owne decrees, before the expresse
worde of God, do playnely argue to the world
that they are not of Chryste, nor yet possessed
with his spirite.

But here they wyl alledge for themselues,
that there are dyuers necessary poyntes, not
expressed in holy scrypture, which were left to
the reuelation of the holye ghost: who beynge
geuen to the Churche, accordyng to Chrystes
promyse, hath taughte manye thynges from
tyme to tyme, whyche the Apostles could not
then beare.

To this we maye easelye answere, by the
playne wordes of Chryst, teachynge vs, that
the proper office of the holye Ghoste is, not to
institute and bryng in newe ordynaunces,
contrary to hys doctryne before taught: but to
expounde and declare those thinges, which he
had before taught, so that they myghte be well

and

John, 10.

Jhon, 8.

Jhon 16.

Iohn. 16. and truely vnderstode. When the holye Ghost (sayth he) shall come, he shall leade you into al truth. What truth doth he meane: ani other then he hymselfe hadde before expressed in hys worde: no. For he sayth: He shall take of myne and shewe it vnto you. Agayne, he shal bryng you in remembraunce of all thynges, that I Iohn. 14. haue tolde you. It is not then the duetye and part of anye Christian, vnder pretence of the holye ghost, to bringe in hys owne dreames and phantasies into the Churche: but he must diligently prouyde, that hys doctryne and decrees, be agreable to Christes holy Testament. Otherwise, in makyng the holy ghost the authour thereof, he doth blaspheme and belye the holy ghost, to his owne condempnation.

Nowe to leaue theyr doctrine, and come to other pointes: what shal we iudge or thinke of the popes intollerable pryde? The scripture sayth, that God resisteth the proude, and sheweth grace to the humble. Also it pronounceth Math. 5. them blessed, which are poore in spirite, promising that they whych humble them selues, shal be exalted. And Christ our Sauiour willeth al Math. 24. his, to learne of him, because he is humble and meke. As for pryde (S. Gregory sayth) it is the rote of all mischiefe. And S. Augustine iudgement is this: that it maketh men deuilles. Can any man then, which eyther hath, or shal reade the Popes lyues, iustly saye, that they had the holy ghost within the? First, as touching that they wyl be termed vniuersall Byshopes, and Ecclesiast. heades

heades of all Christian Churches, through the worlde, we haue the iudgement of Gregory ex pressely agaynst them: who writing to Mauricius the Emperour, condempneth John Bishop of Constantinople in that behalfe, calling hym the prince of pryde, Lucifers successour, & the forerunner of Antichrist. Saint Bernard also agreeyng therynto, saith: What greater pryde can there be, then that one man shoulde preferre his own iudgement, before the whole congregation, as though he only had the spyrite of God? And Chrisostome pronounceth a terrible sentence agaynst thē, affirming plainly, that whosoeuer seketh to be chiefe in earth, shall synde confusion in heauen. And that he whych stryueth for the supremisie, shall not be reputed amōg the seruaūtes of Christ. Againe he sayth: To desyre a good worke, it is good: But to couet the chiefe degree of honor, it is mere vanitie. Do not these places sufficiently conuince theyr outragious pryde, in vsurping to them selues a superiorytye aboue all other, aswell ministers and Bishops, as kinges also and Emperours? But as the Lion is knowen by hys clawes: so let vs learne to knowe these men by theyr dedes,

Li, 4, epist, 76, 78.

Sermo, 3. de resur. domi.

Dialogo. rū, lib, 3.

Chrisost, super Math

What shall we saye of hym, that made the noble kyng Vandalus, to be tyed by the necke with a chaine, and to lye flat downe before his table, ther to gnaw bones like a dogge? Shal we thinke that he had Gods holy spirite within hym? and not rather the spirit of the deuil?

Sabelli ennead, 9 lib, 7.

Suche a tyraunte was Pope Clemente the vi. What shall we say of hym, that proudelye, and contemptcoully, trode Fredericke the Emperour vnder hys feete, applyinge that verse of the Psalme vnto hym selfe: Thou shalte go vpon the Lion and the Adder, the younge Lyon and the Dragon thou shalte treade vnder thy foote: Shall we say that he had gods holy spirite within hym: and not rather the spirite of the deuyll: Such a tiraunt was Pope Alexander the third. What shall we saye of hym, that armed and animated the sonne agaynst the father, caulyng hym to be taken, and to be cruellie famished to death, contrary to the law both of God and also nature: Shall we say that he had Gods holy spirite within hym: and not rather the spirite of the deuyll: Such a tyraunt was Pope Paschall the second. What shall we say of hym, that came into the Popedome lyke a Fox, that raigned lyke a Lyon, and dyed lyke a dogge: Shall we say that he had Gods holy spirite within hym: and not rather the spirite of the deuyll: Such a tyraunt was Pope Boniface the eyght. What shall we say of hym that made Henrie the Emperour, wyth hys wyfe and hys younge chylde, to stande at the gates of the Citie in the rough wynter, bare footed and bare legged, only clothed in Linen woollie, eatynge nothynge from morynge to nyght, and that for the space of three dayes: Shall we saye that he had Gods holye spirite within hym: and not rather the spirite of the deuyll:

Psal. 90.

deuyll? Suche is the saynte was Pope Hyldebrande, moste worthy to be called a tyrebrand, if we shall ferme hym as he hath best deserued. Many other examples myght here be alleged. As of Pope Jone the harlot, ỹ was delyuered of a chylde in the byghstreat, goyng solempnelly in procession. Of Pope Julius the seconde, that wylfully cast Saint Peters keyes into the ryuer Tiberys. Of Pope Urban the fyrst, that cause .vi. Cardinalles to be put in sackes and cruelly drowned. Of Pope Sergius the thirde, that persecuted the dead bodye of Formosus his predecessour, when it hadde ben buryed eyght yeres. Of Pope John, the xiiii. of that name, who hauing hys enemye deliuered into hys handes, caused hym fyrste to be strypped starcke naked, hys beard to be shauen, and to be hanged by a whole day by the heere, then to be set vpon an Asse, with hys face backewarde towardes the tayle, to be caryed rounde about the Citie in despyghte, to be myserablye beaten with roddes, laste of all, to be thurste out of hys countrey, and to be banyshed for euer. But to conclude and make an ende, ye shall briefely take thys short lesson. Wheresoeuer ye fynde the spirite of arrogancie and pryde, the spirite of enuye, hatred, contention, crueltye, murther, extorcion, witchecrafte, nycromancie, &c: Assure youre selues, that there is the spirite of the deuyll, and not of God, albeit they pretende outwardlye to the worlde neuer so muche holynesse. For as the

Gospell teacheth vs, the spirite of Jesus is a good spirite, an holy spirite, a sweete spirite, a lowly spirite, a mercifull spyrite, full of charitie and loue, full of forgeuenesse and pitie, not rendryng euyll for euyll, extremitie for extremytye: but ouercomming euyl with good, and remyttyng all offence, euen from the hart. According to which rule, if any man liue vprightlye: of hym it maye be safely pronounced, that he hath the holy ghoste wythin hym. If not, then it is a playne token, that he dooeth vsurpe the name of the holy ghoste in vayne.

Therfore (dearely beloued) according to the good councel of Saint John, beleue not euery spirith: but fyrst trye them, whether they be of
1. Joh. 4. God, or no. Many shal come in my name (saith Christ) and shall transfourme them selues into Aungels of lyght, deceauyng (yf it be possible) the very electe. They shall come vnto you in
Mat. 24. shepes clothyng, beyng inwardlye cruell and rauenyng wolues. They shall haue an outwarde shewe of great holynes, and innocencie
Math. 7. of lyfe: so that ye shall hardely, or not at all discerne them. But the rule that ye must folowe is this: To iudge them by their fruites. Which
Luke. 6. if they be wicked and noughtie then is it impossible that the tree of who they proceade should be good. Such were al ỹ Popes and prelates of Rome, for the moste parte, as doth well appeare in the storye of they^r liues, and therefor they are worthely accompted among the number of false Prophetes, & false Christes, which

Deceiu-

deceaued the worlde a long whyle. The Lorde of heauen and earth defende vs from theyr tirannye and pryde, that they neuer enter into hys vyneyarde agayne, to the disturbaunce of hys leelye poore flocke: but that they may be vterlye confounded and put to flyght, in all partes of the worlde. And he of hys great mercie, to worke in all mens hartes, by the myghtie power of the holy ghost, that the comfortable Gospell of hys sonne Christ, may be truely preached, truely receaued, and truely folowed, in all places, to the beatyng downe of lyme, death, the Pope, the deuyll and all the kyngdome of Antichriste, that the scattered and dispersed sheepe, beynge at length gathered into one folde, we may in the ende, rest all together in the bosome of Abraham, Isaac, and Jacob, there to be partakers of eternall and euerlastyng lyfe, through the merites and death of Jesus Christ our Sauioure.

AMEN.

That all good thynges commeth from God.



I Am purposed this day (good deuout Christen people) to declare vnto you the most deserued praise and cōmendation of almyghtye God, not only in consideration of the maruelous creatiō of thys world, or for the conseruation and gouernaunce therof; wherin hys great power and wysdome myght excellentye appeare, to moue vs to honour and dread hym: but most specially in consideration of hys liberall and large goodnesse, which he daily bestoweth on vs his reasonable creatures, for whose sake, he made thys whole vniuersall worlde, with all the commodities and goodes therin. Which his singuler goodnes, well & diligently remembred on our part, should moue vs (as dutie is) againe with hartie affection to loue hym, and with worde and dede to praise him, and serue hym all the daies of our lyfe. And to thys matter, beyng so worthy to entreat of, and so profitable for you to heare, I trust I shall not nede with much circumstance of wordes to stirre you to geue your attendaunce, to heare what shalbe sayd. Only I wold wishe your affection inflamed in secret wyse within your selfe, to rayse vp some motion of thankes geuynge, to the goodnesse of almightie god, in euery such point as shalbe opened

ned by my declaration particulerly vnto you. For els, what shal it auaile vs to heare & know ỹ great goodnes of god towards vs, to know that whatsoeuer is good, proceadeth from him as from the principall fountayne, and the only auctour, or to knowe, that whatsoeuer is sent from him, must nedes be good and holsome: yf the hearyng of such matter, moneth vs no further but to knowe it onely? What auayled it the wise men of the world, to haue a knowlege of the power & diuinitie of God, by the secrete inspiration of hym: where they dyd not honor and glorifye him in theyr knowleges, as God? What prayse was it to them, by the consideration of the creation of the world, to behold hys goodnes: and yet were not thankful to hym againe for his creatures? What other thyng deserued this blindnes, and forgetfulnes of them at Gods handes, but vtter forsakyng of hym? and so forsaken of God, they could not but fall into extreme ignorance & error. And although they much esteemed them selues in their wittes and knowledge, and gloried in their wisdome: yet banyshed they awaye blyndelye, in theyr thoughtes became fooles, & perysshed in theyr folly. There can be none other ende of suche as draweth nygh to God by knowledge, & yet depart from hym in vnthankefulnes: but vtter destructiō. This experience saw Dauid in his dayes. For in hys Psalme he sayth: Beholde, they whych withdrawe them selues from thee, shall perysshe, for thou hast destroyed them all

Psal.72.

that are fraied frō thee. Thys experience hath
Hier, 17. perceaued to be true, of that holy prophet Hie-
remye. O Lorde (saith he) whatsoeuer they be
that forsake thee, shalbe confounded, they that
depart from thee, shalbe wrytten in the earth,
and sone forgotten. It profiteth not (good peo-
ple) to here the goodnes of God declared vnto
vs: yf our hartes be not inflamed therby to ho-
nour & thanke him. It profiteth not the Jewes
whych were gods elect people, to here much of
God, seyng that he was not receaued in their
hartes by fayth, nor thanked for hys benefites
bestowed vpon them. Their vnthankefulnes
was the cause of their destruction, Let vs ef-
chewe the maner of these before rehearsed, and
folowe rather the example of that holy Apostle
Saint Paule: whych, when a depe medita-
tiō he did behold the maruelous proceadinges
of almyghtie God, and considered his infinite
goodnes, in the ordering of hys creatures, he
Rom, 11 brake out into this conclusion. Surely (sayth
he) of hym, by hym, and in hym, be all thynges.
And thys once pronounced, he stake not styll at
thys poynt: but forthwith therupon, ioyned to
these wordes. To hym be glory and prayse for
euer. Amen. Upon the grounde of whych wor-
des of Saint Paul (good audience) I purpose
to buyld my exhortation of this day, vnto you.
Wherein I shal do my endeuour, first to proue
vnto you, that al good thinges cōmeth downe
to vs from aboue, from the father of lyght.
Secondly, that Jesus Christ hys sonne, is our

saui-

sauioure, is the meane by whom we receaue his liberal goodnes. Thirdly, that in the power and vertue of the holy ghoste, we be made mete and hable to receaue hys giftes and graces. Whych thynges se distinctly and aduisedly considered in our myndes, muste nedes compel vs in most lowe reuerence, after our bounden duety, alwaies to render him thankes againe, in some testification of our good hartes, for his benefites vnto vs. And that the intreatynge of this matter in hande, may be to the glory of almyghtie God: let vs in one fayth and charitie, call vpon the father of mercy, from whom commeth euery good gift, & euery perfecte gift, by the mediation of hys welbeloued sonne oure Sauiour, that we may be assisted with the presence of his holy spirite, and holsomely on both our partes, to demeane our selues in speaking and hearyng, to the saluation of our soules.

In the beginning of my speakyng vnto you (good Christen people) suppose not, that I do take vpon me, to declare vnto you the excelent power, or the incomparable wysedome of almightie God: as though I would haue you beleue that it myght bee expressed vnto you by wordes. Nay, it may not be thought, that that thing may be comprehended by mans wordes, that is incomprehensible. And to muche arrogancie it were, for dust & ashes, to thynke that he could worthely declare his maker. It passeth sure the darke vnderstadyng and wisdome of a mortall man, to speake sufficiently of that di-

thne maiestie, whych the Aungels can not vnderstande. We shal therfore lay a part to speake of that profounde and vnsearcheable nature of almyghtie God, rather acknowledginge our weaknes: then rashly to attempt that is above all mans capacitie to compasse. It shall better sufflyse vs in lowe humilitie, to reuerence and dread his maiestie, which we can not comprise: then by ouermuche curious searchynge, to be ouercharged with the glory. We shall rather turne our whole contemplation to aunswere a whyle hys goodnes towardes vs, wherein we shalbe much more profytably occupyed, & more may we be bolde to searche. To consider thys great power he is of, can but make vs dread & feare. To consider his high wisdome, might vterly discomfort our frailtye, to haue any thing adoo wyth him. But in consideration of his inestimable goodnes, we take good hart again to trust wel vnto him. By his goodnes we be assured to take him for our refuge, our hope, & comforte, our mercifull father, in all the course of our liues. His power and wisdome compelleth vs to take hym for God omnipotent, inuisible, hauing rule in heauen and in earth, hauing all thynges in hys subiection, and wyll haue none in councel with him, nor any to aske the reason of hys doynge. For he may do what liketh him, & none can resist hym. For he worketh all thinges in his secrete iudgement to hys owne pleasure, yea euen the wicked to damnation, sayth
Ueni, 9. Salomon. By the reason of thys nature, he is

called

called in the scripture, cõsuming fire, he is called a terrible and fearfull God. Of thys behalfe therefore, we maye haue no familiaritie, no accesse vnto him: but his goodnes agayne tempereth the rigour of his high power, & maketh vs bolde, & putteth vs in hope, that he wil be conuersaunt with vs, and easye vnto vs. It is his goodnes that moueth hym to say in scripture: It is my delight to be with the chyldrẽ of men. It is hys goodnes that moueth hym to call vs vnto him, to offer vs his frendship and presence It is hys goodnes that patiently suffereth our straying from him, and suffreth vs long, to win vs to repentaunce. It is of hys goodnes, that we be created reasonable creatures: where els he myght haue made vs bruite beastes. It was hys mercy to haue vs borne amonge the number of Christen people, & therby in a much more nyghnes to saluation: where we myght haue ben borne (if hys goodnes had not ben) among the Paynims cleane voyde from God, and the hope of euerlastyng life. And what other thing doth hys louinge & gentle voyce, spoken in hys worde, where he calleth vs to hys presence and frendship, but declare hys goodnes onely without regard of our worthynes? And what other thinge doth stirre hym to call vs to hym, when we be strayed from hym, to suffer vs pacientlye, to wyn vs to repentaũce: but only his singuler goodnes, no whit of our deseruinge? Let them all come together ỹ be now glorified in heauen, & let vs heare what aunswere they wil make in

Ioan. 16
Prou. 12

Ioan. 8.

these

these poyntes afore rehearsed, whether their fyrst creation was of gods goodnes, or of them
Psa. 100 selues. For soth, Dauid would make answere for them all, and saye: Know ye for suretie: euen the Lorde is God, he hath made vs, and not we our selues. If they were asked agayne, who shoulde be thanked for their regeneration: for their iustificacion: and for their saluation: whether their desertes: or gods goodnes only: Although in this poynte, euery one confesse sufficiently the trueth of thys matter in hys owne person: yet let Dauid answere by the mouthe of them al at thys tyme, who can not chose but say: Not to vs, O Lorde, not to vs but to thy name, geue all the thank, for thy louing mercy, and for thy truthes sake. If we shoulde aske agayne: from whence came their glorious workes & dedes whych they wrought in their liues, wherwith god was so highly pleased and worshypped by them: let some other witnesse be brought in, to testifye this matter, that in the mouth of .ii. or .iii. maye the truth be knowen.
Esay, 26 Verely that holye Prophete Esay beareth recorde, and sayth: O lord, it is thou of thy goodnes that hast wrought al our workes in vs: not we our selues. And to vphoulde the truthe of this matter, agaynst al iusticiaryes and Hypocrites, which rob almighty god of this honour, and ascribe it to them selues: Saynt Paule
2. Cor. 3. bringeth in his beleife. We be not (saith he) sufficient of our selues, as of our selues, ones to thinke any thyng: but al our ablenes is of gods

goodnes,

goodnes. For he it is, in whom we haue all our Acts, 17
beyng, our lyuyng and mouynge. If ye wyll
knowe furthermore, wher thei had ther gyftes
and sacrifices, which they offred continualy in
there lyues, to almightie god: they can not but
agree with Dauid, wher he saieth: Of thy libe- Para, 29
rall hande O lorde, we haue receyued that we
gaue vnto thee. If this holy company therfore
confesseth so constantly, that al the goodes and
graces, wherewith they were indued in soule,
came of the goodnes of god onelye: what more
can be laid, to proue that all that is good, com-
meth from almightie god. Is it mete to thinke
that all spyritual goodnes commeth from God
aboue onelye: that al other good thinges, ey-
ther of nature, or of fortune (as we cal them)
commeth of any other cause. Doth God of his
goodnes adourne the soul, with al the powers
thereof, as it is: and commeth the gyftes of the
body, wherwith it is indued, from any other.
If he doth the more, can not he do the lesse. To
iustifie a sinner, to newe creat him from a wic-
ked person, to a righteous man, is a greter act
(saieth S. Augustine) then to make such a new
heauen and earth, as is alredie made. We must
nedes agree, that whatsoeuer good thinge is
in vs, of grace, of nature, of fortune: is of God
onely, as the onely aucthour and worker. And
yet it is not to be thought, that God hath crea-
ted al this whole vniuersal world as it is, and
thus once made, hath geuen it vp to be ruled
and vsed after our owne wittes & deuise, and

so

so take no more charge therfore: As we see the Shipwright, after he hath wrought his ship to a perfect ende, the deliuereth he it to the mariners, and take no more cure therof. Nay. God hath not so created the worlde, that he is careles of it: but he styl preserueth it by hys goodnes, he still stayeth it in hys creation. For elles without his special goodnes, it could not stand longe in his condition. And therfore S. Paul Hebre, 1. Hebre. 3. saith: that he preserueth al thynges, & beareth them vp styll in hys worde, lest they should fall without him, to theyr nothing againe, where they were made. If hys speciall goodnes were not euery where present: euery creature should be out of order, & no creature should haue hys propertye wherein he was fyrst created. He is therefore inuisibly euery where, and in euery creature, and fulfilleth both heauen and earth with hys presence. In the fyre to geue heate, in the water to geue moisture, in ỹ earth to geue fruite, in the hart to geue hys strength, yea, in our bread and drinke, he is to geue vs norysshement, where without hym, the bread & drynke can not geue sustenance, nor the hearbe health, as the wyse man playnely confesseth it, saying: Sap, 16. It is not the increase of fruites, that feedeth men, but it is thy worde (O Lorde) which preserueth them that trust in thee. And Moses a- Deu, 8. greeth to the same when he sayth: Mans lyfe resteth not in bread onely, but in euery worde whyche proceadeth out of Gods mouth. It is neither the hearbe, nor the plaster, that geueth

healthy of them selues: but thy worde. O Lorde (sayth the wyse man) which healeth al thinges. It is not therefore the power of the creatures, which worketh their effectes: but the goodnes of God whych worketh in them. In his worde truely, doth all thynges consyste. By that same word, that heauen & earth were made, by the same are they vphoulden, maintained, & kept in order (saith S. Peter and shalbe, tyl almighty God shall withdrawe his power from them, and speake theyr dissolution. If it were not thus, that the goodnes of god were effectually in his creatures, to rule them: how coulde it be that the maine sea, so ragig and labouring, to ouerflow the earth, coulde be kepte wythin his bondes and bankes as it is: That holy mā Job, euidently spied the goodnes of god in this poynte, and confessed, that yf he had not a speciall goodnes to the preseruation of the earth, it coulde not, but shortlye be ouerflowed of the sea. How coulde it be, that the elementes so diuerse and contrarye as they be amonge them selues, should yet agre and abide together in a concorde, without destruction one of another, to serue our vse: if it came not onlye of Goddes goodnes so to temper them: How could the fire not burne and consume all thynges: if it were lete loose to go whither it would, and not stayed hys sphere by the goodnes of god, measurably to heat these inferiour creatures to their vsynge? consyder the huge substaunce of the earth, so heauy and great as it is. How could it

Sap. 19

2 Pete. 3

so

so stande stably in the place as it doth: yf Gods goodnes reserued it not so for vs to trauel on.

Psa. 103 It is thou, O Lord (saith Dauid) whyche hast founded the earth in hys stabilitie, and during thy worde, it shall neuer rele or fal downe. Consider the great strong beastes and fishes, farre passing the strength of man: how fierce soeuer they be and strong, yet by the goodnes of God, they preuaile not against vs, but are vnder our subiection, & serue our vse. Of whom came the inuention, thus to subdue thē, and make them fyt for oure commodities? was it by mannes braine? Nay rather this inuētion, came by the goodnes of God, whych inspired mans vnderstandīg to haue his purpose of euery ceature. Who was it (saith Job) that put wil and wisedome in mans head, but god only of his goodnes? And as the same saith againe. I perceaue

Job. 33 that euery man hath a minde: but it is the inspiration of the almyghtye, that geueth vnderstāding. It could not be verely (good Christen people) that man of his owne witte vnholpen, should inuēt so many and diuers deuises, in all craftes and sciences: except the goodnes of almightie God had bene present wyth men, and had stirred their wittes & studies of purpose, to know the natures and disposition of all his creatures, to serue vs sufficiently in our needes and necessities. Yea, not onely to serue our necessities but to serue our pleasures & delight, more then necessitie requireth. So liberall is Gods goodnes to vs, to prouoke vs to thanke hym

nim: yf any parcell we haue. The wyse man in
his contemplation by hym selfe, could not but
graunt this thyng to be true, that I reason vn-
to you. In his handes (saith he) be we, and our
wordes: and al our wisedome, and all our scien- Sapi, 7.
ces and workes of knowledge. For he is he, that
gaue me the true knowledge of his creatures,
how to know the disposition of the world, and
the vertues of the elementes; the beginninge
and ende of tymes, the chaung and diuersities
of them, the course of the yeare, the order of the
starres, the natures of beastes, and the powers
of them, the power of the windes, and thoughts
of men, the differences of plantes, the ver-
tue of rootes, and whatsoeuer is hyd, and se-
crete in nature, I learned it. The artificer of al
these, taught me this wisedom. And this (yet he Sapi, 9.
sayth) do we scarce search out the thinges that be
in heauen: for it is harde for vs to serche such
thinges as be on earth, and in dede right alone
be for our wittes and thoughtes (sayth he) be
imperfect, and our policyes vncertayne. No
man can therfore, search out the meaninge in
these thinges, except thou geuest wisedom, and
sendest thy spirite from aboue. If the wise man
thus confesseth all these thynges to be of God:
why should not we acknowledg it: and by the
knowledge of it, to consider our duety to God-
ward to geue him thankes for his goodnes? I
perceaue that I am farre here ouercharged,
with the plentie & copie of matter, that might
be brought in, for the profe of this cause. If I

should enter, to shewe howe the goodnes of al-
mightie god appeared euery wher in the crea-
tures of the worlde, howe marueylous they be
in theyr creation, how beutified in their order,
howe necessary they be to our vse: al with out
boyce must nedes graunt, theyr auchour to be
none other, but almyghtie God, hys goodnes
must they nedes extol & magnifie euery wher
to whom be all honor and glory, for euermore.

The seconde part of this Homelye.

IN the former part of this Homelye
(good Christē people) I haue dec-
red to your contēplation, the great
goodnes of almighty god, in y cre-
ation of this worlde, with all the furniture the-
of, for the vse and comfort of man, wherby he
mighte the rather, be moued to acknowledge
our duetie agayne to his maiestie. And I trust
it hath wrought, not onely credite in you: but
also it hath moued you, to render your thāks
secretely in your hartes to almightie God, for
his louynge kyndnes. But yet peraduenture
some will say, that they can agree to this, that
al that is good pertaining to the soul, or what-
soeuer is created with vs in body, should come
from god, as from the auchour of al goodnes,
and from none other. But for suche thynges
as be without them both, I meane suche good
thynges, whyche we call goodes of fortune, as

riches,

riches, auctoritie, promotion, and honoure. Some men may thinke, that they should come of our industry and diligence, of oure laboure and trauell, rather then supernaturally. Now (good people) yf any auctoritie there be of suche thynges conteyned in the wyth mannes labour and diligence: there is mete to attribe them to any other, then to GOD? As the Paynim Philosophers & Poetes did erre, which toke Fortune, and made her a goddesse to be honoured for suche thynges: God forbyd (good Christian people) that this ymagination shoulde earnestly be reteined of vs, that be worshippers of the true GOD, whose workes and proceadynges, be expressed manyfestly in his worde. These be the opinions and thynges of Infidelles, not of true Christyans. For they in dede (as Job maketh mention) beleue and saye, that GOD hath his residence and restynge place in the cloudes, and consider nothynge of our matters. Epycures they be that ymagine, that he walketh aboute the toppes of the heauens, and haue noo respect to these inferiour thinges: but that all thinges should procede eyther by chaunce and aduenture, or elles by disposition of fortune, and GOD to haue noo stroke in them. What other thing is this to saye, then as the Psalme suppoſeth in his harte, there is no God? Whom we shall none otherwyse reproue, then Gods owne wordes by the mouth of Dauid. Heare my people (saith he) for I am thy

Job, 22.

Psal, 14.

Psal, 99.

God, thy very God. All the beastes of the wod
are myne, & beye and Oxen that wandreth on
the mountaynes. I know the knowledge of all
the foules of the ayre, the beautie of the feldes is
my handy worke, myne is the whole circute of
the worlde, and all the plentie that is in it.
Jere. 23. And agayne by the Prophet Jeremie: Thin-
nest thou, that I am a God of the place presume
(sayth the Lorde) and not a God farre of. Can
a man hide him selfe in so secrete a corner, that
I shall not see him? Do not I fulfill and com-
pryse both heauen and earth, sayth the Lorde?
Which of these two shoulde be moste beleued
of vs, fortune whom they paynt to be blind of both
eyes, euer vnstable and inconstant in her mocions
in whose handes they say these thinges be? Or
god, in whose handes and power these thinges
be in deede, who for his truth & constance,
yet neuer reproued? For by his sight, Iobe
sawe heauen and earth, and seeth all things
presently with his eyes. Nothinges is to him
or hidden from his knowledge, not the priuy
thoughtes of mens myndes. Truth it is, that
of God is all riches, all power, all authoritie,
all health, wealth, and prosperitie: of the
we shoulde haue no part, without his
distribution, and excepte it came from
Psal. 104. haue. Dauid fyrst testifieth it of riches and
sessions: If thou geuest, good lucke they
gather, and if thou openest thy hand, they
be full of goodnes: but if thou turnest thy
they shalbe troubled. And Salomon saith

the blessinge of the Lorde, that maketh ryche Prou. 10.
men. To this agree that holye woman Anne where she sayth in her song: It is the lord that 1. Reg. 2.
maketh the poore and maketh the riche, it is he
that pulleth and pulleth downe, he can-
ryse a needy man from his misery, & from the
dunghyll, he can lift vp a poore personage to
sytteth Princes, & haue the seat of glorye. For
all the coastes of the earth be his. Now if any
man wolde aske: what shal it auayle vs to knowe
that euery good gyfte, as of nature and fortune
(so called) and euery perfect gyfte, as of grace, Iacob. 2.
concernyng the soule, to be of God, and that it
is his gyfte onely? I answere, for many causes is
it conuenient for vs to knowe it. For so shall we
knowe (if we confesse the truth) who ought iust-
ly to be thanked for them. Ouer pryde shalbe
thereby abated, perceauing nought to come of
our selues, but lesse and vice yet any goodnes
be in vs, to referre all laude and prayse for the
same to almighty god. It shal make vs, not to Iere. 9.
aduance our selues before our neyghboure, to
enuye him for that he hath fewer gyftes, seing
God geueth his gyftes where he wyll. We shall
not be by the consideration of our gyftes, not
extoll our selues before our neighbours. It
shall make the wise man, not to glory in his wis-
dome, nor the stronge man, in his strength, nor
the ryche, to glory in his riches: but in the know-
ledge, which is author of all these. Lest yf we
should do so, we might be rebuked with the wor-
des of S. Paul: What hast thou, that thou hast 1. Cor. 4.

not receiued: and if thou hast receiued it, why glorieſt in thy ſelf, as though thou haddeſt not receyued it? To confeſſe that all good thynges commeth from almighty god, is a great poynt of wiſedome, my frendes. If ye ſo confeſſe thynge, we know whither to reſort for to haue thynge we want, as S. James bid vs, ſaying: If any man wanteth the gift of wiſedom, let him aſke it of god that geues it, & it ſhalbe geuē him. As the wiſeman in the want of ſuche a dyſe gyfte, made his recourſe to God for it, as he teſtifieth in his boke. Iſter I knew (ſayth he) that otherwiſe I could not be chaſt, except god graunted it. (And this was, as he there writeth, hie wiſedome to know whoſe gift it was) I made haſt to the lord, and earneſtly beſought hym, euen from the rotes of my hart, to haue it. I would to god (my frendes) that in our wantes and neceſſites, we wold go to god, as S. James bids, and as the wiſeman teacheth vs that he did. I wold we beleued ſtedfaſtly, y god onely geues them. If we did, we would not ſeke our want and neceſſitie of the deuyl and his miniſters, ſo ofte as we do, as dayly experience declareth it. For if we ſtand in neceſſitie of corporal health, whyther go the common people, but to charmes, witcraftes, and other deluſions of the deuil? If we knewe that god were the auctour of this gyft, we would onelye vſe hys meanes appoynted, and bide his leaſure, til he thought it good for vs to haue it geuen. If the Marchaunt and worldly occupier knew, that god

Jacob. 1.

Deut. 8.

to the getter of ryches: he would contente hym
selfe with so much, as by iust meanes approued
of God, he could get to his liuing, and woulde
be no rycher then truth woulde suffer hym, he
would neuer procure hys gayne, and aske hys
goodes at the Deuyls hande. God forbid ye will
say, that any man should take his riches of the
deuil. Verely, so many as increase them selues
by usurye, by extorcion, by periury, by stealth,
by deceytes and craft: they haue they^r goodes
of the Deuylles gyfte. And all they that geue
them selues to such meanes, and hys renoun-
ced the true meanes that GOD hath appoin-
ted, haue forsaken hym, and are become wor-
shyppers of the Deuyll, to haue they^r lucres
and auauntages. They be suche as inclie
dowe to the deuyll at his biddinge, and wor-
shyp him. For he promyseth them forsoo doynge,
that he wyll geue them the woulde, and the
goodes therin. They cannot otherwise better
serue the Deuyll, then to do hys pleasure and
commaundement. And his motion and will it
is, to haue vs forsake the truth, and betake vs
to falsehode, to lyes, and periuries. They ther-
fore, which beleued perfectly in their hart, that
God is to be honored, and requested for^ gifte
of all thynges necessary, woulde vse no other
meanes to relieue they^r necessities, but truthe
and veritie, and woulde serue GOD to haue
competencie of all thynges necessarye. The
man in hys nede, woulde not relieue his want
by stealth. The woman woulde not relieue her

necessitie and powertie, by grudging her bodye to other in adultry for gayne. If God be the aucthour in dede of life, health, riches, and welfare, let vs make our recourse to him, as to the aucthour, and we shal haue it, saith S. Iames Yea, it is his wisdom, by the wiseman therfore, to know whose gift it is, For many other thinges is wisedome to knowe and beleue, that all goodes and graces be of God, as the aucthor. Which thing well cõsidered, must nedes make vs think, that we shal make accounpt for that which God geueth vs to occupy. And therfore shal make vs to be more diligent, wel to spend them to Gods glory, and to the profyte of our neighbour, that we may make a good account at the last, and be prayse d for good stewardes, that we may heare these wordes of our iudge: Mat. 24 Well done good seruaunt and faythfull, thou hast bene faithfull in litle, I will make the ruler ouer much, go into thy masters ioy. Besides to beleue certaynely God to be the aucthour of all the giftes that we haue, shal make vs to be in science and pacience, when they be taken againe from vs. For as God of his mercy, doth graunte vs them to vse: So otherwyles he doth iustly take them againe from vs, to proue our pacience, to exercyse our fayth, and by the meanes of the takynge away of a fewe, to bestowe the more warely those that remayne, to teach vs to vse them the more to his glory after he geueth them to vs agayne. Many there be, that with mouth can say, that they beleue that

God

god is the auctheur of euery good gift, & they
haue. But in the time of temptation, they goo
backe from this belief. They say it in woꝛd but
denye it in dede. Consider me the blage of the
woꝛld, & see whether it be not true. Beholde the
rich man, that is indued with substaunce, if by
any aduersitie his goodes be taken from him,
how fumeth and fretteth he? how murmureth
he, and dispayꝛeth? He that hath the gyfte of
good reputation, if his name be any thing tou-
ched by the detractour, how vnquiet is he? how
redy to reuenge his dispite? If a man hath the
gift of wisedom, & foꝛtune to be taken of some
euil willer foꝛ a foole, and is so repoꝛted: howe
much doth it greue hym, to be soo esteemed?
Thinke ye that these beleue cõstantly, that god
is the auctheur of these giftes: If they beleued
it verely: why should they not pacientlye suffer
God to take away his giftes agayne, which he
gaue them freely, and lent foꝛ a tyme? But ye
will say: I could be content to resigne to god
such giftes, if he toke them againe frõ me. But
nowe are they taken from me by euil chaunces
and false shꝛewes, by naughty wꝛetches, howe
should I take this thinge pacientlye? To this
may be aunswered, that almyghtye God is of
his nature inuisible, & commeth to no man vi-
sibly, after the maner of man, to take away his
giftes that he lent. But in this poynt, whatso-
euer God doth, he bringeth it about by his in-
strumentes ordained therto. He hath good an-
gels, he hath euil aungells, he hath good men,

and he hath euil men, he hath hayle and rayne, he hath winde and thunder, he hath heate and colde. Innumerable instruments hath he, and messengers, by whom agayne he alwaye sendeth suche gyftes, as he cõmitteth to our trust, as the wise man confesseth. The creature muste nedes waite to serue his maker, to be fyerce agaynst wicked men, to their punishment. For as the same authour sayth: He armeth the creature, to reuenge his enemyes. And otherwhyles to the probation of our fayth, stirreth he vp such stormes. And therfore, by what meane and instrument soeuer God takes from vs his gyftes, we must pacyently take gods iudgmẽt in worth, & acknowledge him to be the taker & geuer, as Iob sayth: the Lord gaue, and the Lord tooke, when yet his enemies droue his cattel away, & when the deuil slewe his children, and afflicted his body with a greuous sickenes. Such rudenes was in that holy king and prophet Dauid whẽ he was reuiled of Semeim presence of all his hoste. He toke it pacyently and reuyled not agayne: but as confessynge god to be the authour of his innocencye and good name, and offering it to be at his pleasure: Let him alone (saith he) to one of his knightes, ỹ would haue reuẽged such dispite. For god hath commaunded him to curse Dauid, peraduẽture god intendeth thereby, to rẽder me some good turne for this curse of him to day. And though the minister otherwhiles doth euil in his acte, proceding of malice: yet forsomuch as God turneth

Sapi. 16.

Iob. 1.

2. Reg. 16.

his

his euil act, to a proffe of our pacience, we ſhuld rather ſubmit our ſelfe in pacience, thē to haue indignation at Gods rod, which peraduēture whē he hath corrected vs to our profyte, he will caſt it into ye fire, as it deſerueth. Let vs in like maner truly acknowledge al our giftes & prerogatiues, to be ſo Gods giftes, that we ſhal be ready to reſigne them vp at his wil & pleaſure agayne. Let vs throughout oure whole lyues, confeſſe al good thinges to come of god, of what name & nature ſoeuer they be, not of theſe corruptible thinges only, wherof I haue now laſt ſpoken, but much more of al ſpiritual graces behoueable for our ſoul. Without whoſe goodnes, no mā is called to faith, or ſtaied therin as I ſhal hereafter in the nexte part of this Homily declare to you. In the meane ſeaſon, forget not what hath already bene ſpoken to you, forget not to be cōformable in your iudgementes to the truth of this doctrine, and forget not to practiſe the ſame in the whole ſtate of your life, whereby ye ſhal obtayne ye bleſſing promiſed by our ſauiour Chriſt: Bleſſed be they which heare the woord of God, and fulfilleth it in dede. Which bleſſing, he graunt vs al, who raigneth ouer al one God in trinitie, the father, the ſonne, and the holy Ghoſt, to whom be al honour and glory for euer.

(.)

Homylye.

I Promysed to you, to declare that all spirituall giftes and graces, comyth specyally from God. Let vs consider the truth of this matter, and heare what is testified fyrst of the gyfte of fayth, the fyrst entry into the Christen life, without whyche no man can please god. Fyrst S. Paule to-
Ephe. 2. testifyeth it plainly, to be Gods gift, saying: Faith is the gift of God. And agayne S. Peter saith:
1. peter. 1 It is of Gods power, that ye be kept through faith to saluation. It is of the goodnes of god, that we fouller not in our hope vnto him. It is verely Gods worke in vs, the charitie wherewith we loue our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to raise vs vp. If any wyll we haue to rise, it is he that preuenteth our will, and dispositeth vs thereto. If after contrition we feele our conscience at peace with god, through remission of our sinne, and so be reconciled again to his fauour, and hope to be his children & inheritours of euerlasting life, who worketh these great miracles in vs, our worthines, our deseruinges & endeuours, our wittes and vertue? Nay verely. Saint Paul wil not suffer vs to stay to presume to such arrogancy, and therfore saith: All is of god, which hath reconciled vs to him self by Iesus Christ. For God was in Christ, whe he reconciled the

worlde

wolde vnto him selfe. GOD the father of all mercy wrought this high benefite vnto vs, not by his owne person: but by a meane, by no lesse meane, then his only beloued sonne, whom he spared not from any payne and trauell, that might do vs good. For vpon hym, he put oure sinnes, vpon him he made our raunsome, hym he made the meane betwixt vs and hym selfe, whose mediatiō was so acceptable to god the father, through his profounde and perfect obedience: that he toke his act for a full satisfaction of al our disobedience and rebellion. whose righteousnes, he toke to waye against oure sinnes: whose redemption, he wolde haue stand against our damnation. In this poynt, what haue we to muse within our selues, good frendes, I thinke, no lesse thē that which S. Paul Roma,7. said, in the remembraunce of hys wonderfull goodes of God. Thankes be to almighty God, through Christ Iesus our Lord. For it is he, for Ephe,2. whose sake we receiued this hie gifte of grace. For as by hym (beyng the euerlasting wisdom) he wrought al the worlde, and that is conteyned therin: so by him onely and wholly, would he haue all thinges reformed againe, in heauen and in earth. By this our heauenly mediatour therefore, do we knowe the fauour & mercy of God the father. By hym know we his will and Hebre,1. pleasure towardes vs. For he is the brightnes of his fathers glory, and a verye cleare Image Mat,3.17. and patterne of his substaūce. It is he, whom the father in heauen delighteth to haue for his

welbeloued

welbeloued sonne, whom he auctho-
rised to be our teacher, whom he charged vs to heare, say-
Ephe, 1, ing: heare him. It is he, by whom the father of
heauen doth bielle vs, with all spirytuall and
heauenlye gyftes, for whose sake and fauoure
Iohn, 1 (writeth S. Iohn) we haue receiued grace and
fauour. To this our Sauiour and mediatour
hath god the father geuen the power of heaue
and earth, and the whole iurisdiction and au-
thoritie, to distribute his goodes & gyftes com-
mitted to him. For so wryteth the Apostle: To
Ephe, 4, euery one of vs is grace geuen, according to
the measure of Christes geuing. And therupon
to execute his auctoritie committed, after that
he had brought sinne and the deuill to captiui-
tie, to be no more hurtfull to hys members: he
ascended vp to hys father agayne, and from
thence, sent lyberall gyftes to hys welbeloued
seruauntes, and hath tyll the power tyll the
worldes end, to distrybute hys fathers gyftes
continually in his churche, to the establishmet
and comfort therof. And by him, hath almigh-
tie god decreed to dissolue to world, to cal al be
fore him, to iudge both the quicke and ye deade.
And finally, by him shal he condemne the wic-
ked to eternall fyre in hell, and geue the good,
eternall life, and set them assuredly in presence
with him in heauen for euermore. Thus ye see
howe al is of God, by his sonne Christ our lord
and Sauiour. Remember I saye once againe,
youre duetie of thankes. Let them be neuer to
want, still ioyne your selfe to continue in thank-

ties

ges geuing, ye can offer to god no better sacrifice. For he sayth hymselfe: It is the sacrifice of Psal. 50.
prayse & thankes, that shall honour me. Which
thing was wel perceiued of that holy Prophet
Dauid, when he so earnestly spake to him selfe Psal. 103.
thus: O my soule, blesse thou the Lord, and all
that is within me, blesse his holye name. I say
once againe, O my soule, blesse thou the Lord,
and neuer forget his manifold rewardes. God
geue vs grace (good people) to know these thin-
ges, & to feele them in our hartes. This know-
ledge and feling, is not in our selfe. Of your self
tis not possible to come by it: and great pitie
it were, that we should lose so profitable know-
ledge. Let vs therefore meekely call vpon that
bountyful spirite the holy ghost, which proce-
deth from our father of mercy, & from our me-
diatour Christ, that he would assist vs, and in-
spire vs with his presence, that in him we may
be able to heare ỹ goodnes of god declared vn-
to vs, to our saluation. For without his liuely
& secrete inspiration, can we not once so much
as speake the name of oure mediatour, as S.
Paule playnely testifieth. No man can once 1. Cor. 12.
name our Lorde Jesus Christ, but in the holy
ghost: muche lesse shoulde we be able to beleue
and know these gret misteries, that be opened
to vs by Christ. Saynt Paule sayth, that no
man can know what is of God, but the spyrite
of God. As for vs (sayth he) we haue receyued 1. Cor. 2.
not the spirit of the world, but the spirit which
is of God, for this purpose: that in that holye

spirite,

spirite, we myght knowe the thinges that be
geuen vs by Christ. The wiseman saith, that in
the power and vertue of the holy ghost, resteth
all wisedome and al habilitie to knowe god, &
to please hym. For he writeth thus. We knowe
that it is not in mans power, to guyde his go-
inges. No man can knowe thy pleasure, except
thou geuest wysedome, and sendest thy holy
spirite from aboue. Send him down therefore
Sapi, 9. (prayeth he to god) from thy holy heauens, and
from the throne of thy maiestie, that he may be
with me, and labour with me, that soo I may
knowe what is acceptable before thee. Let vs
with so good hart pray, as he did, and we shall
not fayle, but to haue his assistance. For he is
sone sene of thē that loue him, he wil be founde
of them that seke him. For very liberal and gen-
tle is the spirit of wisedome. In his power shal
we haue sufficient abilitie to knowe our duetie
to God. In him shal we be comforted, and en-
raged to walke in our duetie. In him shal we
be mete vessels to receiue the grace of almyghti
god. For it is he, that purgeth and purifieth the
minde by his secrete working. And he onely is
present euery where, by his inuisible power, he
conteyneth all thinges in his dominion. He
lightneth the hart, to conceaue worthy thoug-
tes of almyghty God. He sitteth in the tounge
of man, to stirre him to speake his honour. No
language is hid frō him, for he hath the know-
ledge of al speach. He onely inwardreth spirytu-
all strength, to the powers of our soule and bo-

dy.

by. To hold the way which God hath prepared for vs, to walke rightly in our iourney, we muste acknowledge that it is in the power of his spirite, whiche helpeth our infirmitie. That we may boldly come in prayer, & cal vpon almighty god as our father: It is by this holy spirite, Gala, 4, Roma, 8
whiche maketh intercession for vs with continuall sighes. If any gyft we haue, where with we may worke to the glory of God, and profite of our neyghbour: all is wrought by thys one and self same spirite, whych maketh hys distributions peculiarly to euery man as he wyll. If 1, Co. 12
any wisedome we haue, it is not of our selues, we cã not glory therin, as begon of our selues: but we ought to glory in god, from whom it came to vs, as the Prophet Hieremy wyteth: Let hym that reioyseth, reioyce in thys, that he Hier, 8,
vnderstandeth and knoweth me, for I am the Lorde whyche sheweth mercy, iudgement, and righteousnes in the earth. For in these thinges I delight, sayth the Lorde. Thys wisdome can not be atteyned, but by the direction of the spirite of God, and therefore it is called spirituall wisdome. And no where can we more certaine search for the knowledge of thys will of God (by the whych we muste direct all our workes and dedes) but in the holy scriptures. For they Iho, 5
be they that testifie of hym, sayth our Sauiour Christ. It may be called knowledge and learninge, that is other where gotten out of the worde: but the wise man plainly testifieth, that they al be but vayne, whyche haue not in them

the wisdome of god. We see to what vanity the
Hay, 13. olde Philosophers came, whyche were des-
tute of thys science, gotten and serched for,
his word. We see what vanitie the Scoole doc-
tryne is mired with, for that in this word they
sought not the wyll of God: but rather the will
of reason, the trade of custome, the path of the
fathers, the practise of the church. Let vs ther-
fore reade and reuolue the holy scrypture, both
Psal. 1, day and nyght. For blessed is he, that hath his
Psa, 119 whole meditation therein. It is that, that gi-
ueth light to our feete to walke by. It is that,
Psal. 19, whyche geueth wisdome to the simple and ig-
norant. In it may we fynde eternall lyfe. In
Jhon. 5, the holy Scriptures fynde we Christ, in Christ
Hebr. 1, fynde we God. For he it is, that is the expresse
Jhon. 14 ymage of the father. He that seeth Christ,
seeth the father. And contrary wyse, as Saint
Hierome Hierome sayth: the ignorance of Scrypture,
is the ignorance of Chryste. Not to knowe
Chryste, is to be in darkenes, in the myddes of
our wardly and carnall lyght of reason and
Philosophye. To be wythout Chryste, is to be
Colloss 2 in foolyshnes. For he is the only wysedome of
the father, in whom it pleased hym, that all
fulnesse and perfection shoulde dwell. With
whom, whosoeuer is indued in harte by fayth,
and rooted fast in charitee, hath layde a sure
foundation to buylde on, whereby he maye be
able to comprehende wyth all sayntes, what
Ephes, 2 is the breadth, and lenght, and depth, and to
knowe the loue of Chryste. Thys vniuersall

and

and absolute knowledge, is that wysedome whyche S. Paule wyshed these Ephesians to haue, as vnder heauen the greatest treasure that can be obteyned. For of thys wysedome, the wyse man wryteth thus of hys experyence: All good thynges came to me together wyth her, and innumerable rychesse through her handes. And addeth moreouer in that same place: she is the mother of all these thinges, For she is an infinite treasure vnto men, whyche, who so vse, become partakers of the loue of God. I myght with many wordes, moue some of this audience to searche for thys wysedome, to sequester they reason, to folowe Gods commaundement, to cast from them the wyttes of they braynes, to fauour thys wisedome, to renounce the wisdome and pollicie of thys fonde worlde, to tast and sauoure that, wherevnto the fauour and wyll of God hath called them, and wylleth vs finally to enioye by hys fauoure, yf we woulde geue eare. But I wyll haste to the fyrste part of my text, wherein is expressed further in Sapience, how god geueth his elect an vnderstandynge of the motions of the heauens, of the alterations and circumstaunces of tyme: Which as it folowyth in wordes, more plentifully in the text whyche I haue last cited vnto you: So it muste nedes folowe in them, that bee indued wyth thys spirituall wysedome. For as they can searche where to fynde out wysedome, and know of whom to aske it: so know they agayne, that in tyme it is found,

Sapi. 7.

and can therefore attemper them selfes to the occation of the tyme, to suffer no tyme to passe away, wherin they may labour for thys wysedome. And to increase therein, they knowe howe GOD of hys infinite mercy and lenite, geueth all men here, tyme and place of repentaunce. And they see howe the wicked (as Job wryteth) abuse the same to theyr pryde: and therefore do the godlye take the better holde of the tyme, to redeme it out of suche vse, as it is spoyled in, by the wycked. They whyche haue thys wysedome of God, can gather by the diligent and earnest study of the wordynges of thys present lyfe, howe they wayte their tymes, and applye them selues to euerye occasion of tyme, to get riches, to increase their lands and patrimony. They see the tyme passe away, and therefore take holde on it, in suche wyse, that otherwhyles they wyll with the losse of theyr slepe and ease, with sufferynge many paynes, catche the offer of the tyme, knowynge that that whiche is once paste, can not be returned agayne. Repentaunce may folowe: but remedy is none. Why should not they then, that be spiritually wyse in theyr generation, wayte theyr tyme to increase as faste in their state, to wynne and gaine euerlastyngly? They realize what a brute forgetfulnesse it were in man indued with reason, to be ignoraunte of theyr tymes and tydes: when they see the Turtle doue, the Storke, and the Swallowe, to wayte theyr tymes as Hieremy saith. The Storke in the

Iob, 24.

Hier, 9.

the ayre knoweth her appoynted tymes, the Turtle and the Crane, and the Swallowe, obserue the tyme of theyr commyng: but my people knoweth not the iudgement of the Lorde. Saint Paul willeth vs to redeme the time, because the dayes are euyll. It is not the counsel of S. Paule onely: but of all other that euer gaue preceptes of wysedome. There is no precept more seryously geuen and commaunded, then to know the tyme. Yea, Christian men, for that they heare howe greuously God complayneth and threatneth in the Scriptures, them whyche wyll not knowe the tyme of hys visitations: are learned therby, the rather earnestly to applye them selues therunto. After our Sauiour Christe had prophisied, with weepynge teares, of the destruction of Jerusalem, at the last, he putteth the cause: For that thou hast not knowen the tyme of thy visitation. O Englande, ponder the tyme of Gods mercifull visitation, whyche is shewed thee from day to day: and yet wylt not regarde it. Neyther wilt thou with hys punyshment, be dryuen to thy duetye, nor with hys benefytes be prouoked to thankes. If thou knewest what may fall vpon thee for thyne vnthankefulnes, thou wouldest mouyde for thy peace. Eph. 2, Luke, 19

Brethren, howesoeuer the world in generalitie is forgetfull of God: let vs particularly attende to our tyme, and wynne the tyme with diligence, and applye our selues to that lyght and grace that is offered vs. Let vs, yf Goddes

fauour and iudgementes which he worketh in our tyme, can not stirre vs to call home to our selfe, to do that belonge to our saluation: At the least way, let the malyce of the deuyll, the naughtines of the worlde, whyche we see exercised in these perylious and last tymes, wherin we see our dayes so daungerously set, prouoke vs to watche diligentlye to oure vocation, to walke and goo forwarde therein. Let the myserye and shorte transitorye ioyes, spyed in the casualtye of our dayes, moue vs, whyle we haue them in our handes, and seriouslye styre vs to bee wyse, and to expende the gracious good wyll of GOD to vs warde, whyche all the day long stretcheth out hys handes (as the Prophete sayth) vnto vs, for the most part hys
Esay. 65, merciful handes, sometyme his heauy handes: that we beyng learned thereby, may escape the daunger that muste nedes fall on the vniuste, who leade theyr dayes in felicitye and pleasure, without the knowinge of Goddes wyll towarde them: but sodainely they go downe into
Job, 22, hell. Let vs be founde watchers, founde in the peace of the Lorde: that at the laste daye, we may be founde wythout spotte, and blameles. Yea, let vs endeuour our selues (good Christian people) diligently to kepe the presence of his holy spirite. Let vs renounce all vnclennesse For he is the spirite of puritie. Let vs auoyde all hipocrisie. For thys holy spirite wyll flee
Sapi, 1, from that whyche is fayned. Caste we of all malyce and euyll wyll. For this spirite wyll neuer

enter

enter into an euyll wyllynge soule. Let vs
caste away all the whole lumpe of synne that
standeth about vs. For he will neuer dwell in Hebr. 12
that bodye, that is subdued to synne. We can
not be seene thankeful to almightie GOD and
worke suche despyte to the spirite of grace, by
whom we be sanctified. If we do oure ende- Hebr. 10
uour, we shall not nede to feare, we shalbe able
to ouercome al our enemies that fight against
vs. Onely let vs applye our selfe to accept the
grace that is offered vs. Of almyghtye GOD
we haue comfort by hys goodnesse: Of oure
Sauiour Christes mediation, we may be sure.
And thys holy spirite, wyll suggeste vnto vs
that shalbe holsome, and confyrme vs in all
thinges. Therefore, it can not be but true, that
Saint Paule affirmeth: Of hym, by hym, and
in hym be all thynges, and in hym after thys
transitorye lyfe well passed, shall we haue all
thynges. For Sainte Paule sayth: when the 1. Cor. 15
sonne of GOD shall subdue all thynges vnto
hym, then shall GOD be all in all. If ye wyll
knowe howe God shalbe all in all: Verely after
thys sence may ye vnderstand it. In this worlde
ye see, that ye be fayne to borrowe many thyn-
ges to oure necessitie, of many creatures, there
is no one thynge that sufficeth all oure neces-
ties. If we be an hungred, we lust for bread.
If we be a thyrst, we seke to be refreshed with
ale or wyne. If we be cold, we seke for cloth. If
we be sicke, we seke to the Phisition. If we be
in heauynes, we seke for comfort of our frends,

or of company, so that there is no one creature by it selfe, that can content all oure wantes and desyres. But in the worlde to come, in that euerlastinge felicitye, we shall no more begge and seke our particuler comfortes and commodities, of dyuers creatures: but we shal possesse all that we can aske and desyre, in God. And God shalbe to vs, all thynges. He shalbe to vs, both father and mother, he shalbe bread and drynke, cloth, Physitians comforte, he shalbe all thynges to vs: and that of muche more blessed fashion, and more sufficient contentacion, then euer these creatures were vnto vs, with much more delectacion, then euer mans reason is able to conceaue. The eye of man is not able to beholde, nor hys eare can heare, nor it can be compassed in the harte of man, what ioye it is
1. Cor. 2. that GOD hath prepared for them that loue hym.

Ephe. 3. Let vs all conclude then with one voyce, with the wordes of Saint Paule: To hym whyche is able aboundauntly to do beyonde our desires and thoughtes, according to the power worckynge in vs, be glorye and prayse in hys Churche, by Chryst Jesus, for euer, worlde without ende. Amen.

Parishes, where they vse their perambulations in Rogation weke, for the auoydyng of the boundes, and lymyttes of their Townes.

ALthough we be nowe assembled together (good Christen people) moste principallye to laude and thanke almightie GOD for his great benefites, by beholding the fieldes replenyshed with all maner fruite, to the maintenaunce of oure corporall necessities, for oure foode and sustenaunce, and partly also to make our humble suites in prayers to his fatherly prouidence, to conserue the same fruites, in sendyng vs seasonable wether, wherby we may gather in the sayde fruites, to that ende for which hys mercifull goodnes hath prouided them: Yet haue we occasion secondarylye geuen vs, in our walkes on these dayes, to consider the olde auncient boundes and lymyttes belonging to our owne Townehip, and to other our neyghbours, borderyng about vs, to thintent that we shoulde be content wyth oure owne, and not contentiouslye stryue for others, to the breche of charytye, by any encrochyng one vpō another, or clayming one of the other, further then that in auncient ryght and custome our forefather haue peaceablye layde out vnto vs, for our cōmoditye and comfort. Surelye a great ouersyght it were in vs, whych be Christen men in one profession of fayth, dayly lokyng for that heauenly inherytaunce,

taunce, whyche is brought for euery one of vs, by the bloudshedding of our Sauiour Iesus Chryste, to striue and fall to variaunce for the yearthlye boundes of our townes, to the dysquiet of our lyfe, betwyxt our selues, to the wastyng of our goodes, by vaine expenses and costes in the lawe. We ought to remember, that our habitation is but transitorye and shorte in thys mortall lyfe. The more shame it were to fall out into immortall hatred among our selues, for so brytle possessions, and so to lose our eternall inheritaunce in heauen.

It maye stande well with charitye, for a Chrysten man, quietly to mayntayne hys right and iust tytle. And it is the part of euery good townes man, to preserue as much as lyeth in hym, the liberties, fraunchises, boundes, and limittes of his towne and countrey. But yet so to striue for our very rightes and dueties, with the breche of loue & charitie, which is the onely lyuery of a Chrysten man, or with the hurte of godly peace and quiet, by the which we be knit together in one generall felowshyp of Chrystes familye, in one common houshold of God: that is vtterly forbydden. That doth God abhorre and detest, whych prouoketh almyghtye Gods wrath, other whyles to depriue vs quite of our commodities and lyberties: because we do so abuse them for matter of stryfe, dyscorde, and discention. Saint Paule blamed the Corinthians, for suche contentious suynge among them

them selues, to the slaunder of theyr profession, before the enemyes of Christes religion, saying thus vnto them: Nowe there is vtterly a faulte amonge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? Why rather suffer ye not harme? 1. Cor. 6.

If Saynt Paule blameth the Christen men, whereof some of them for theyr owne ryghte, moost contencious lues so to lawe, commending thereby the profession of pacience in a Christian man: If Christe our Sauiour woulde haue vs rather to suffer wronge, and to turne our lefte cheeke to him whiche hathe smitten the right, to suffer one wronge after another, rather then by breache of charitye to defende our owne: In what state be they before God, who do the wronge? What curses do they fall into, whiche by false witnesse, defraude either neyghbour or towneshyp of his due rygh, and iust possession: whiche will not let to take an oth by the holy name of God, the auctboure of al truth, to set out a falshode and a wronge? Mathe. 5.

Knowe ye not (sayth Saint Paule) that the vnryghteous shall not inherite the kyngdome of God? What shall he then winne, to increase a little the boundes and possessions of the earthe, and lose the possession of the inheritaunce euerlasting? Let vs therfore take suche heede in mayntrynynge of our boundes and possessions: that we commytte not wronge by incrochynge vppon other. Let vs beware of sodeyne verdit in thinges of doute. Lette vs 1. Cor. 6.

wel

well aduyse oure selues to aduouche that certenly, wherefrythyer we haue no good knowledge or remembraunce, or to clayme that we
Deu.19, haue noiuste tytle to. Thou shalte not (commaundeth almyghty God in hys law) remoue thy neighbours marke, which they of old time haue set in thine inheritaunce. Thou shalt not (sayth Salomon) remoue the auncient boundes which thy fathers haue laid. And lest we should
Pro.22, esteme it to be but a lyghte offence so to do, we shall vnderstand, that it is reckened among the curses of God pronounced vppon synners. Ac-
Deu.27, cursed be he (saith almyghtye God by Moses) who remoueth hys neybours doles & marches, and all the people shall say, aunswering Amen therto, as ratifiyng that curse, vpon whom it doth lyght. They do muche prouoke the wrath of God vpon them selues, whych vse to grynde vp the doles and marches, whyche of auncient tyme were layde for diuision of meres & balkes in the fieldes, to bringe the owners to theyr ryght. They do wickedly, whyche do turne vp the auncient terries of the fieldes, that old men before tyme with great paynes dyd treade out: wherby the Lordes recordes (whych be the tenauntes euidences) be peruerted and translated, sometyme to the disherytyng of the ryght owner, to the oppressio of the poore fatherlesse, or the poore wydowe. These couetous men knowe not what inconueniences they be authours of. Sometime by such craft and deceit, be committed great discordes and riotes in the

chalenge

challenge of theyr landes, yea sometyme mur-
ders & bloudshed, wherof thou art guylty who-
soeuer thou be, that geuest the occasion therof.
This couetous practisinge therefore with thy
neyghbours landes and goodes, is hatefull to
almyghtie God. Let no man subtilly compasse
or defraud his neighbour (byddeth S. Paule) 1, Thes. 4
in any maner of cause. For God (sayth he) is a
reuenger of all such, God is the god of all equi-
tie and righteousnes, and therfore forbyddeth
all suche deceyte and subtiltye in his lawe, by
these wordes. Ye shal not do iniustly in iudge- Deut, 19
ment, in lyne, in weight or measure. You shall
haue iust balaunces, true weyghtes, and true
measures, False ballance (saith Salomon) are Pro, 11.
an abhominatiō vnto the Lorde. Remembre 20,
what Saint Paule sayth: god is the reuenger
of all wronge and iniustice, as we see by daylye
experience, how, euer it thriueth vngracioull-
ly which is gotten by falsehode and crafte. We
be taught by experience, howe almyghtye
God neuer suffereth the thyefe heyre to enioye
his fathers wronge possessions, yea, manye a
tyme they are taken from hym selfe, in his own
lyfe tyme, God is not bounde to defende suche
possessions, as be gotten by the deuyll and his
counsell. God will defende al such mens goods
and possessions, which by him are obteyned &
possessed, and wyll defende them against the vi-
olent oppressour. So witnesseth Salomō. The Pro. 15.
Lord wyll destroy the house of the proud man:
But he will stablish the borders of the widow.

No

Psal. 36. No doubt of it (sayth Dauyd) better is a lyttle truely gotten to the ryghteous man: than the innumerable ryches of the wrongefull man. Let vs flee therefore (good people) all wronge practises, in gettynge, mayntenynge, and defending our possessions, landes, and lyuelodes, our boundes and liberties, remembrynge that suche possessions be all vnder Gods reuengeaunce. But what do I speake of house & land? Nay it is saide in Scriptures, that God in his ire doeth roote vppe whole kyngedomes for wronges and oppressions, and doth translate kyngdomes from one nation to another, for vnryghteous dealyng, for wronges and riches gotten by deceit. This is the practise of the holy one (sayth Daniell) to thintent that lyuyng men may know, that the most hye hath power on the kingedomes of men, and geueth them to whomsoeuer he wyll. Daniel 4

Furthermore, what is the cause of penury and scarcenesse: of dearth & famyne: any other thyng but a token of Gods ire, reuenging our wrongs and iniuries one done to another? Ye haue sowen much (obreydeth God by hys Prophete Aggey) and yet bringe in lyttle, ye eate, but ye be not satisfyed, ye drynke, but ye be not filled, ye cloth your selues, but ye be not warm, and he that earneth his wages, putteth it in a bottomlesse purse, ye loke for muche increase, but lo it came to lyttle, and when ye brought it home (into your barnes) I dyd blowe it away, sayth the Lorde. O consider therefore the ire Agge. 2.

of god agaynst gleaners, gatherers, and incro-
chers vpon other mens landes and possessiõs.
It is lamentable to see in some places, howe
greedie men vse to plowe and grate vpon their
neighbours lande that lyeth next them, howe
couetous men nowe a dayes, plowe vp so nigh
the common balkes and walkes, whiche good
men before time, made the greater and broder,
partly for the commodious walke of his neigh-
bour, partlye for the better shacke in harueste
tyme, to the more comfort of hys poore neygh-
bours cattell. It is a shame to beholde the in-
satiablenes of some couetous persons in theyr
boinges. That where ther auncetours lefte, of
theyr lande, abrode and sufficiente beere balke,
to cary the corps to the christen sepulcher, howe
men pynche at suche beere balkes, whiche by
lawge vse and custome ought to be inuiolablye
kepte for that purpose. And nowe they eyther
quyte ere them vp, and turne the dead body to
be borne farther aboute in the hye streates: or
as yf they leaue any such mere, it is to strayte
for two to walke on. These straunge metoche-
mentes (good neighbours) should be loked vp-
pon. These should be considered, in these daies
of our perambulations. And afterwarde, the
parties monyshed, & charitably reformed, who
be the doers of such priuate gayning, to the
hinder of the townshyp, & to the hynderaunce
of the poore. Your hye wayes should be conside-
red in your walkes, to vnderstand wher to be-
stow your dales workes according to the good

Statutes

Statutes prouyded for the same. It is a good deede of mercye, to amend the daungerous and ruynouse wayes, wherby the poore neyghbour sitting on his sely weake beast, foundereth not in the depe therof, & so the market is the worse serued, for discouragyng of poore huxtellers to resort thyther, for the same cause. If nowe therfore ye wyll haue your prayers harde before almyghtye god, for the increase of your corne and cattell, and for the defence thereof, from vnseasonable mistes and blastes, from hayle & other such tempestes: loue equitie and righteousnes, entire mercie and charitie, which God moste requireth at our handes. Which almyghtye God respected chiefely, in makyng hys ceuyll lawes for hys people the Israelites, in chargyng the owners, not to gather vp theyr corne to nye at harueste season, nor the Grapes and Olyues in gatherynge tyme: but to leaue behynde, some eares of corne for the poore gleaners. By this ment, to induce them to pitie the poore, to relieue the needye, to shewe mercy and kyndenes. It can not be lost, which for hys sake is distributed to the poore. For he which ministreth seede to the sower, and breade to the hungry, wolych sendeth downe the early & latter rayne vpon your fieldes, so to fill vp the barnes with corne, and the wyne presses with wyne, and oyle, he I say, who recompenseth all kynde benefites in the resurrection of the iust: he wyll assuredly recompence all merciful dedes shewed to the nedie, howsoeuer vnable the poore is,

Leuit. 19
Deu. 24.

2. Cor. 9.

Ioell. 3.

vpon

vpon whom it is bestowed. Oh (sayth Salomon) let not mercye and trueth forsake thee. Bynde them about thy necke (sayth he) & write them on the table of thy harte, so shalte thou finde fauour at Gods hand. Thus honor thou the Lorde with thy ryches, and with thy fyrste fruites of thyne increase. So shall thy barnes be fylled with aboundaunce, and thy presses shall bursle with newe wyne. Nay, God hath promysed to open the wyndowes of heauen, vpon the liberall ryghteous man, that he shall want nothing. He wyll represse the deuouring caterpyller, which shoulde deuoure your fruites. He wyll geue you peace and quiet, to gather in your prouision, that ye may syt euerye man vnder hys owne vine quietlye, without fere of the forreyne enemyes to inuade you. He wyll geue you, not onely foode to fede on: but stomakes and good appetites, to take cōfort of your fruites, wherby in al thynges, ye may haue sufficiencie. Fynallye, he wyll blesse you with all maner aboundaunce in this transitory lyfe, and endue you with all maner benediction in ỹ next world, in the kingdom of heauen, through the merites of our Lorde and Sauiour, to whom with the father & the holy ghost, be all honour euerlastinglie.

Amen

Prou. 3.

2. Mat. 4

THe worde of Almyghtie God doeth testifie and declare, whence the originall begynnyng of Matrimonye commeth, and why it is ordeyned. It is instituted of God, to thintent that man and woman should lyue lawfully in a perpetuall frendly felowship, to bryng forth fruite, and to avoyde fornication. By whyche meanes, a good conscience might be preserued on both parties, in bridlyng the corrupt inclinations of the flesh, within the limittes of honestie. For God hath strayghtly forbydden all whordome & uncleannesse, and hath from time to time, taken grieuous punysshmentes of suche inordinate lust, as all stories and ages hath declared. Furthermore, it is also ordeyned, that the Church of God and hys kyngdome, myght by this kynde of lyfe, be conserued and enlarged, not onely in that God giueth children by hys blessyng: but also in that they be brought up by the parentes godly, in the knowledge of Gods worde, that thys the knowledge of God and true religion, myght be deliuered by succession from one to another, that finally, many myght enioy that euerlastyng immortalitie. Wherefore, forasmuch as Matrimony serueth aswell to avoyd sinne & offence, as to encrease the kingdome of God: You, as all other which enter that state, must acknowledge this benefite of God, with pure and thankfull myndes,

for

for that he hath so ruled your hartes, that ye
followe not the example of the wicked worlde,
who set theyr delyght in fylthynesse of synne,
where both of you stande in the feare of God, &
abhorre all fylthynes. For that is surely the
singuler gyft of God, where the comun exam-
ple of the worlde, declareth howe the deuyll
hath theyr hartes bounde and entangled in di-
uers snares, so that they in theyr wyuelesse
state run into open abhominations, without
any grudge of theyr conscience. Which sorte of
men, that liueth so desperatlye and fylthelye,
what damnation taryeth for them, Saynt
Paule describeth it to them, saying: Neyther 1. Cor. 6
whoremongers, neyther adulterers shal inhe-
rite the kingdome of God. This horrible iudg-
ment of God ye be escaped through hys mercie,
so be that ye liue inseperatlye, accordyng to
Gods ordinaunce. But yet I would not haue
you carelesse, without watching. For the deuyl
will assaye to attempte all thynges to inter-
rupte and hynder your hartes and godly pur-
pose, yf ye wyll geue hym any entrye. For he
will eyther labour to breake thys godlye knot
wyse begon betwixt you: or els at the leaste, he
wyll labour to encomber it with diuers griefes
and displeasures.

And this is his principal craft, to worke dis-
sension of hartes, of the one from the other:
That whereas now there is pleasaunt & swete
loue betwyxte you, he wyll in the stede therof,
bryng in most bitter & vnpleasant discord. And

surely that same aduersarie of ours, doth as it were from aboue, assault mans nature & condition. For this folly, is euer from our tender age growen vp with vs, to haue a desyre to rule, to thynke hyghly by our selfe, so that none thynketh it meete to geue place to another. That wicked vyce of stubborne wyll and selfe loue, is more mete to breake and to disseuer the loue, of hart, then to preserue concorde. Wherfore, maried persons must applie theyr mindes in most earnest wise to concorde, and must craue continualye of God, the helpe of hys holy spirite, to rule theyr hartes, and to knyt their myndes together: that they be not disseuered by anye diuision of discorde. Thys necessitie of prayer, must be oft in the occupying and vsyng of maryed persons, that oft time the one should pray for the other, lest hate and debate do aryse betwixt them. And because fewe do consider this thyng, but more fewe do performe it (I say to pray diligently) we see howe wonderfullye the deuyll deludeth and scorneth thys state, howe few matrimonies there be without chidinges, braulynges, tauntynges, repentynges, bytter cursynges, and fyghtynges. Which thynges, whosoeuer doth commit, they do not consider that it is the instigation of the ghostly enemie, who taketh great delyght therin. For els they would with al earnest endeuour, striue against these mischiefes, not onely with prayer: but also with all possible diligence. Yea they would not geue place to the prouocation of wrath,

which

which styreth them eyther to such rough and sharpe wordes, or strypes, which is surely compassed by the deuyll, whose temptation, yf it be followed, must nedes begyn & weaue the web of all miseryes and sorowes. For this is moste certaynly true, that of such begynninges must nedes ensue the breche of true concord in hart, wherbyal loue must nedes shortly be banished. Then cannot it be but a miserable thing to beholde, that yet they are of necessitie compelled to lyue together, whych yet cannot be in quiet together. And this is moste customably euery where to be sene. But what is the cause thereof? Forsoth, because they wyll not consider the craftie trayne of the deuyll, and therefore geueth not them selues to praye to God, that he woulde vouchsafe to represse his power. Moreouer, they do not consider howe they promote the purpose of the deuyll, in that they folowe the wrath of their hartes, whyle they threate one another, whyle they in their folly turne all vp syde down, while they wyl neuer geue ouer their ryght as they esteme it, yea, whyle many tymes they wyl not geue ouer the wrong part in dede. Learne thou therefore, yf thou desirest to be voyde of all these miseries, if thou desirest to liue peaceably and comfortably in wedlock, howe to make thy earnest prayer to God, that he would gouerne both your hartes by his holye spirite, to restraine the deuils power, wher by your concorde maye remayne perpetually. But to this prayer, muste be ioyned a singuler

diligence, wherof Saint Peter geueth his pre-
1. Pet. 3. cept, saying: You husbandes deale with your
wiues according to knowledge, geuing honor
to the wyfe, as vnto the weaker vessell, and as
vnto them that are heyres also of the grace of
lyfe, that your prayers be not hyndred. This
precepte doth peculierlye pertayne to the hus-
bande. For he ought to be the leader and au-
thour of loue, in cherishyng and encreasynge
concorde, which then shall take place, yf he vse
vse measurablenes and not tirannie, and yf he
yelde some thinges to the woman. For the wo-
man is a weake creatur, not endued with like
strength and constancie of mynd, therfore they
be the soner disquieted, and they be the more
prone to all weake affections and dispositions
of mynde, more then men be, and lyghter they
be, and more vayne in theyr fantasies and opi-
nions. These things must be considered of the
man, that he be not to fyrce, so that he ought
to wynke at somethynges, and must gentelye
expounde all thynges, and to forbeare. Howe-
beit, the common sorte of men doth iudge, that
such moderation shuld not become a man. For
they say, that it is a token of a womanyshe co-
wardnes, and therefore they thynke that it is
a mans part to fume in anger, to fyght with
fyste and staffe. Howebeit, howesoeuer they
imagine, vndoubtedly Saint Peter doth bet-
ter iudge what shoulde be semyng to a man,
and what he shuld most reasonably performe.
For he saith, reasoning should be vsed, and not

fyghting.

fyghting. Yea he sayth more, that the woman ought to haue a certayne honor attributed to her, that is to say, she must be spared and borne with, the rather for that she is the weaker vessell, of a frayle harte, inconstant, and with a worde sone stirred to wrath. And therfore considerynge these her freyltyes, she is to be the rather spared. By thys meanes, thou shalte not only norysshe concorde: but shalt haue her hart in thy power and wyl. For honest natures wyl sooner be reteyned to do theyr duetie, rather by gentle wordes, then by strypes. But he whych wyll do all thynges with extremitie and seueritie, and doth vse alwayes rigour in wordes, and stripes: what wyll that auayle in the conclusion? Verely nothyng, but that he thereby setteth forward the deuylles worke, he banysheth away concorde, charitie, and swete amitie, and bryngeth in dissension, hatred, and ylsomnes, the greatest griefes that can be in the mutuall loue and felowshyp of mans lyfe. Beyonde all thys, it bryngeth an other euyll therewith. For it is the destruction and interruption of prayer. For in the tyme that the minde is occupied with dissension and discord, there can be no true praier vsed. For the lordes prayer hath not onely a respect to particuler persons: but to the whole vniuersall. In the whych we openly pronounce, ỹ we wyl forgeue them which hath offended against vs, euen as we aske forgeuenes of our sinnes of god. Which thing, howe can it be done rightly, when theyr

harts be at dissention? How can they pray eche fore other, when they be at hate betwixte themselues? Nowe, yf the ayde of prayer be taken away: by what meanes can they sustayne themselues in any comfort? For they can not otherwyse eyther resist the deuyll, or yet haue theyr hartes stayed in stable comfort in all perylles and necessities, but by prayer. Thus al discommodities aswell worldly as ghostly, folow this froward testines, & comberous fiercenes in maners, which be more meete for bruite beastes, then for reasonable creatures. Saincte Peter doth not alowe these thynges: but the deuyll desireth them gladly. Wherfore take the more heede. And yet a man may be a man, although he doth not vse such extremitie, yea, though he shoulde dissemble some thynges in hys wyues maners. And thys is the parte of a Christian man, whych both pleaseth God, and serueth also in good vse, to the comfort of theyr maryage state. Now as concernyng the wyues duetie, What shal become her? shall she abuse the gentlenesse and humanitie of her husband? and at her pleasure turne al thynges vp syde downe? No surely. For that is farre repugnant against
1. Pet. 3. Gods commaundemēt. For thus doth Saint Peter preache to them: Ye wiues, be ye in subiection to obey your owne husbande. To obey, is another thynge then to comptroll or commaunde. Which yet they may do to theyr chyldren, and to theyr famylye. But as for theyr husbandes, them must they obey, & ceasse from com-

commaundyng, and perfourme subiection. For this surely doth norysshe concorde very muche, when the wyfe is readye at hande at her husbandes commaundement, when she wyll applye her selfe to hys wyl, when she endeuoureth her self to seke his contentation, and to do him pleasure, when she wyll eschewe all thynges that myght offende hym. For thus wyll moste truely be veryfied the saying of the Poete: A good wyfe by obeying her husband, shal beare the rule, so that he shall haue a delyght and a gladnes, the soner at al tyms to returne home to her. But on the contrary parte, when the wiues be stubborne, froward, and malapert, they? husbandes are compelled thereby to abhorre and flee from they? own houses, euen as they should haue battayle with their enemies. Howebeit, it can scantlye be, but that some offences shall sometyme chaunce betwixt them. For no man doth lyue without fault, specially for that the women is the more frayle parte. Therfore let them beware that they stand not in they? faultes and wylfulnes: but rather let them acknowledge they? follyes, and say: My husband, so it is, that by my anger I was compelled to do thys or that, forgeue it me, & hereafter I wyl take better hede. Thus ought women the more redely to do, the more they be redye to offend. And they shall not do thys onlye to auoyde stryfe and debate: but rather in the respect of the commaundement of God, as S. Paule expresseth it in this fourme of wordes:

Let woman be subiecte to theyr husbandes as
Ephes, 5 to the Lorde. For the husbande is the head of
the womā, as Christ is the head of the Church.
Here you vnderstande, that GOD hath com-
maunded, that ye should acknowledge the au-
thoritie of the husbande, and referre to hym
1, Pet, 3, the honor of obedience. And S. Peter saith in
that same place afore rehearsed, that holy ma-
trones dyd sometymes decke them selues, not
with golde and syluer: but in puttynge theyr
whole hope in God, and in obeying theyr hus-
bandes, as Sara obeyed Abraham, callynge
hym Lorde, whose daughters ye be (saith he) yf
ye folowe her example. This sentence is very
mete for women to print in theyr remēbrance.
Trueth it is, that they must specially feele the
griefes & paynes of theyr matrimonie, in that
they relinquishe the libertie of theyr own rule,
in the payne of theyr trauelyng, in the bryng-
ing vp of theyr chyldren. In which offices they
be in great perylls, and be greued with greate
afflictions, which they myght be without, yf
they lyued out of matrimonie. But Saint Pe-
ter sayth, that this is the chiefe ornamente of
holye matrones, in that they sette theyr hope
and trust in God, that is to saye, in that they
refused not from maryage for the busines ther-
of, for the griefes and perylls therof: but com-
mitted al such aduentus to God, in most sure
trust of helpe, after that they haue called vpon
hys ayde. O woman, do thou the lyke, and so
shalt thou be most excellently beutified before

God

God, and all his Aungels and Sayntes, and thou nedest not to seke further for doing anye better workes. For obey thy husband, take regard of his requestes, and geue hede vnto him to perceaue what he requyreth of thee, and so shalt thou honor God, and lyue peaceablye in thy house. And beyond this, God shall folowe the wyth hys benedyction, that all thynges shall well prosper both to thee and to thy husband, as the Psalme sayth: Blessed is the man which feareth God, and walketh in his ways, thou shalt haue the fruite of thyne owne handes, happye shalt thou be, and well shall it go with thee. Thy wyfe shalbe as a vyne, plentifully spreading about thy house. Thy children shalbe as the yonge sprynges of the Olyues about thy table. Lo thus shall that man be blessed (sayth Dauid) that feareth the Lord. Thys let the wyfe haue euer in mynde, the rather admonyshed therto, by the apparaile of her head, wherby is signified that she is vnder couert & obedience of her husbande. And as that apparayle is of nature so appoynted to declare her subiectiō: So biddeth S. Paule, that al other of her rayment should expresse both shamefastnes and sobrietie. For if it be not lawfull for the woman to haue her head bare, but to bere theron ỹ sygne of her power whersoeuer she goeth: more is it requyred, that she declare the thinge that is ment therby. And therfore these auncient women of ỹ old world called their husbāds lordes, & shewed thē reuerence in obeying thē.

But

But peraduenture she will say, that those men loued their wyues in dede. I know that well ynough, & beare it well in mynde. But when I do admonyshe you of your dueties, then call not to consideration what their dueties be. For when we our selues do teach our chyldren to obey vs as their parentes or when we reform our seruauntes, and tell them that they should obey their maisters, not onely at the eye, but as to the Lorde: If they shoulde tell vs again our dueties, we would not think it well done. For when we be admonished of our dueties & faultes, we ought not then to seke what other mens dueties be. For though a man had a companion in hys fauite, yet shoulde not he thereby be without his fault. But this muste be only loked on, by what meanes thou mayst make thy selfe without blame. For Adam dyd lai the blame vpon the woman, and she turned it vnto the serpente: but yet neyther of them was thus excused. And therfore brīg not such excuses to me at thys tyme: but applye all thy diligence to beere thyne obedience to thy husbande. For when I take in hande to admonish thy husbande to loue thee, and to cherysh thee: yet wyll I not ceale to set out the lawe that is apoynted to the woman, aswell as I woulde requyre of the man, what is written for hys lawe. Go thou therfore about such thinges as becommeth the onely and shewe thy self tractable to thy husbande. Or rather yf thou wylt obey thy husbād for Gods precept, then alledge

such

such thinges as be in his duetie to do: but perfourme thou diligently those thynges, whych the lawmaker hath charged thee to do. For this is it most reasonable to obey God, if thou wylt not suffer thy selfe to transgresse his lawe. He that loueth his frēd, semeth to done great thinge: But he that honoreth him that is hurtfull and hatefull to hym, thys man is worthye much commendation. Euen so thynke thou, yf thou canste suffer an extreme husbande, thou shalt haue a greate rewarde therefore. But yf thou louest hym onely because he is gentle and curteise, what reward wylt God geue the therfore? Yet I speake not these thynges, that I would wyshe the husbandes to be sharpe towardes they? wyues: but I exhort the women that they would paciently beare the sharpnes of they? husbands. For when eyther partes do their best, to perfourme their duties the one to the other: then foloweth theron great profyte to they? neyghbours, for they? examples sake. For when the woman is redie to suffer a sharp husband, and the man wylt not extremely entreate hys stubborne and troublesome wyfe: then be all thynges in quiete, as in a most sure hauen. Euen thus was it done in olde tyme, that euery one did their owne duetie and office, and was not busy to require the duetie of their neybours. Consider I pray thee, that Abraha loueth hym hys brothers sonne, hys wyfe dyd not blame hym therfore. He commaunded him to go with hym a longe iourneye, she dyd not

gain-

gainsay it, but obeyed his precept. Agayne, after all those great miseryes, labours, & paynes of that iourney, when Abraham was made a Lord ouer all: yet dyd he geue place to Loth in hys superioritie. Whiche matter Sara toke so lyttle to griefe, that she neuer once suffred her tongue to speake such wordes, as the common maner of women is wont to do in these dayes, when they see their husbandes in such roumes to be made vnderlynges, and to be put vnder their youngers. Then they obeyde them with comberous talke, and call them fooles, dastardes, and cowardes for so doyng. But Sara was so farre from speakyng any such thyng, that it came neuer into her mind, and thought so to saye, but allowed the wyse doome and iudgement of her husbande. Yea, beside all thys, after the sayde Loth had thus hys will, and lefte to his vncle the lesser portion of land: he chaunced to fall into extreme perill. Which chaunce, when it came to the knowledge of thys sayde Patriarche: he incontinently put all hys menne in harnelle, and prepared hym selfe, with all his family and frendes, against the hoste of the Persians. In which case, Sara dyd not counsayle hym to the contrary, nor dyd say, as they myght haue ben sayde: Why husband, whyther goest thou so vnaduisedlye? why runnest thou thus on head? why doest thou offer thy selfe to so great perilles? and art thus redy to ieopard thyne owne lyfe, and to peryll the lyues of all thyne, for such a man, as hath done thee such

wrong.

wrong? At least way, if thou regardest not thy
wife: yet haue compassion on me, which for thy
loue haue forsaken my kinred and my countrey,
and haue the wante both of my frendes and
yuelfolkes, and am thus come into so farre
countreys with the. Haue pitye on me, and
make me not heere a widowe, to caste me to
such cares and troubles. Thus might she haue
sayde. But Sara neyther sayde, nor thought
such wordes: but she kepte her selfe in silence
in all thinges.

Furthermore all that tyme when she was
barren, and toke no payne as other women
dyde, by bryngynge forth fruite in thys
house: what dyde she? She complayned not to
her wyfe but to almyghtie God. And consi-
der howe either of them dyd their busines, as
became them. For neyther dyd he despise Sa-
ra because she was barren, nor neuer dyd cast
it in her teeth. Consider agayne howe Abra-
ham expelled the handmayde out of his house
when she requyred it. So that by thys thy
enuye ymay, that the one was pleased and
contented with the other in all thynges. But
set not your eyes onely in thys matter:
but loke further what was done before thys,
that Agar vsed her mystresse vnryghtfully, and
that Abraham hym selfe was somewhat pro-
uoked against her, which must nedes be an in-
tollerable matter, and a paynefull to a free
harted woman and a chaste. Lette not
therefore the woman be to bulye to call for

the

the dutie of her husband, wher she should
redye to perfourme her owne, for that is
worthy any great commendation. And
agayne, let not the man onelye consider
longeth to the woman, & to stand so earne
gasying theron. For that is not his part o
tie. But as I haue sayde, let eyther parte
redy and wylling, to perfourme that which
longeth specialiye to them selfe. For yf we
bound to hold out our left cheke to straung
which wyll smite vs on the ryght cheke:
much more ought we to suffer an extreme
vnkynde husband. But yet I meane not
a man should beate his wife. God forbyd that.
For that is the greatest shame that can be
so muche to her that is beaten, as to hym
Dothe the dede. But yf by suche fortune
chaunces vpon such an husband, take it not
heauely: but suppose thou, that therby is
vp so swete reward hereafter, and in this
tyme no smale commendation to thee yf
can se be quiet. But yet to you that be
thus I speake. Let there be none so grea
faulte to compell you to beat your wiues.
what saye I your wyues, no, it is not
borne wyth, that an honest man shoulde
handes on his mayde seruaunt to beate
Wherefore, yf it be a greate shame for a
beat hys bounde seruaunt, much more, re
it is to lay vyolent handes vpon hys free
man. And this thyng may we well vnder
by the lawes wherych the paynims hath
wherych

which doth dyscharge her any lenger to dwell with such an husbande, as vnhappye to haue any further companye with her, that doeth hate her. For it is an extreame poynt, thus so lightly to entreate her like a slaue, that is felowe to thee of thy lyfe, and so conioyned vnto thee before tyme in the necessary matters of thy lyuing. And therfore a man may well lyken such a man (yf he may be called a man, rather than a wylde beaste) to a hyther of hys father or hys mother. And whereas we be commaunded to honoure our father and mother, for our wyues take great therby do worke them none iniurye, but do fulfyll the lawe of God. How can it not appeare the to be a point of extreme madnes, to intreate her dyspytefully, for whose sake God hath commaunded thee to leaue parentes? Yea who can suffer such dyspyte, who can worthely expresse the inconuenience that is, to see what wrangynges and waylingesbe made in the open streates, when neyghbours runne together to the house of so vnrulye an husbande, as to a madde man, who goeth about to ouerturne all that he hath at home? Who woulde not iudge that it were better for suche a man to haue the ground to open, and to swallowe him in, then once euer after to be seene in the streates? But peraduenture thou wilt obiecte, that the woman prouoketh thee to this point. But consider thou againe, that the woman is a fraile vessell, and thou art therfore made the ruler and head ouer her, to beare the weakines

of her in this her subiection. And therefore ought thou to declare the honest commendation of thyne authoritie, whiche thou canst no wayes better do, then to be bolde to beare with her weakenes and subiection. For euen as the kyng appeareth so muche the more noble, the more excellent and noble he maketh his officers and lieuetenauntes, whom if he should dishonour, and despyse the authoritie of their dignitie, he should despyse hym selfe of a great part of his owne honour: Euen so, if thou doest despise her that is set in the nexte rowme beside thee, thou doest muche derogate and decaye the excellency and vertue of thyne owne authoritie. Recount all these thynges in thy mynde, and be gentle and quiete. Vnderstand that God hath geuen thee children with her, and art made a father, and by suche reason appease thy selfe.

Doest not thou see the husbandmen, what diligence they vse to tyll that ground where vnto they haue taken to tarme, though it be neuer so full of faultes? As for an example, though it be drye, though it bringeth forth weedes, though the soyle cannot beare so muche wette, yet he tylleth it, and so bringeth fruite therof. Euen in lyke maner, yf thou wouldest vse lyke diligence, to instruct and order the mynde of thy spouse, yf thou wouldest diligently applye thy selfe to wede out by lytle and lytle, the noysome weedes of vncomely maners out of her mynde, with holesome pre-

ceptes: it could not be, but in tyme thou shouldest feele the pleasaunt fruite thereof, to bothe your comfortes. Therefore, that thys thynge chaunce not so, perfourme this thynge that I do here counsayle thee. What soeuer any displeasaunt matter ryseth at home, yf thy wyfe hath done ought amysse, comforte her, and increase not the heauynesse. For though thou shouldest be greued with neuer so manye thinges: yet thou shalt fynde nothynge more greuous, then to waute the beneuolence of thy wyfe at home. What offence soeuer thou canst name: yet shalt thou fynde none more intolerable, then to be at debate with thy wyfe. And for this cause most of all, oughtest thou to haue this loue in reuerence. And yf reason moueth thee, to beare any burthen at any other mens handes: muche more of thy wyues. For yf shee be poore, obreyde her not. If she be symple, taunt her not: but be the more curteous. For she is thy body, and made one flesshe with thee. But thou peraduenture wylt say, that she is a wrathfull woman, a dronkarde, a beastelye, without wytte and reason: For thys cause, bewayle her the more. Chase not in anger: but praye to almyghtye GOD. Lette her be admonyshed and holpen with good counsayle and do thou thy best endeuour, that she may be recouered of all these affections. But yf thou shouldest beate her, thou shalte increase her euyll affections. For frowardnes and sharpnes is not amended with frowardnes: but with

softnes and gentlenelle. Furthermore, consyder what reward thou shalt haue at Goddes handes. For, whyle thou mightest beate her, and yet for the respect of the feare of god, thou wouldest abstayne and beare patiently her great offences, the rather in respect of that lawe, whiche forbiddeth that a man should cast out his wife, what faulte soeuer she be combred with: thou shalt haue a very great reward. And before the receite of that reward, thou shalte feele many commodities. For by this meanes, she shalbe made the more obedient, and thou for his sake shalt be made the more mete. It is written in a storye, of a certayne straunge Philosopher, which hadde a curled wyfe, a frowarde, and a dyuellarde. When he was asked, for what consideration he dyd soo beare her euyll maners? He made answeere. By thys meanes (sayde he) I haue at home a scoolemaster, and an example howe I shoulde behaue my selfe abroad. For I shall (saith he) be the more quyet with other, beyng thus dayly exercised and taught in the forbearyng of her. Surely, it is a shame that Paynymes should be wyser then we, we I say, that be commaunded to counterfait Angels, or rather God hym selfe, thorowe meekenes. And for the loue of vertue, this sayd Philosopher Socrates, woulde not expel his wife out of his house. Yea some saye, that he dyde therefore marry his wyfe, to learne thys vertue by that occasion. Wherefore, seyng many men be farre behind the wisedom of this man-

my

my counsell is, that fyrst and before al thynges, that man do his best endeuoure to gette hym a good wyfe, indued with all honestie and vertue. But yf it so chaunce, that he is deceaued, that he hath chosen suche a wyfe as is neither good nor tollerable: then let the husbande folowe this Philosopher, and let him instructe his wyfe in euery condition, and neuer laye these matters to syghte. For the marchaunte man, except he fyrste be at compositon wyth his factour, to vse his interaffaires quietly, he wyl neither stirre his thyppe to saylle, nor yet wyl lay handes vpon his marchaundise: Euen so let vs do al thynges, that we may haue the felowshyp of our wyues, which is the factor of all our doynges at home, in great quiet & rest. And by these meanes, all thinges shal prosper quietly, and so shal we passe through the daungers of the troublous sea of this worlde. For this state of lyfe, wyll be more honorable and comfortable then our houses, then seruaunts, then money, then landes and possessions, then all thynges that can be tolde. As al these with sedition and discord, can neuer worthe vs anye comforte: So shall all thynges turne to oure commoditie & pleasure, yf we drawe this yoke in one concord of harte and mynde. Wherevpon do you best endeuoure, that after this sorte ye vse your matrimonie, and so shall ye be armed on euery side. Ye haue escaped the snares of the deuyll, and the vnlawfull lustes of the flesshe. Ye haue the quietnesse of conscience by

thys institution of matrimonye, ordeyned by God. Therfore vse ofte prayer to him, that he would be present by you: that he woulde continue concorde and charitie betwyxte you. Do the best ye can of your partes, to custome your selues to softnes and meknes, and beare well in mynde such ouersyghtes as chaunce. And thus shal your conuersation be most pleasaunt and comfortable. And although (whych can no otherwyse be) some aduersities shall folowe, and otherwhyles nowe one discommodytye, nowe another, shall appeare: yet in thys common trouble and aduersitie, lyft vp both your handes vnto heauen, call vppon the helpe and assistance of God, the aucthour of youre mariage, & surely the promyse of relefe is at hande. For Chryst affirmeth in his Gospell: wher two or three be gathered together in my name, and be agreed, what matter soeuer they praye for, it shalbe graunted them of my heauenlye father. Why therfore shouldest thou be afeard of the daunger, wher thou hast so ready a promyse, and so nye an helpe? Furthermore, you must vnderstande, how necessary it is for Christian folke to beare Christes crosse: For els we shal neuer feele how comfortable gods helpe is vnto vs. Therfore geue thanks to God for his great benefite, in that ye haue taken vpon you this state of wedlocke, and pray you instantly, that almyghty God may luckely defende and mayntayne you therein: that neyther ye be ouercomed with anye temptation, nor with a-

nye

ye aduersitie. But before all thynges, take good hede that ye geue no occasio to the deuill to lette and hynder youre prayers, by discorde and dissensyon. For there is noo stronger defence and staye in all oure lyfe, then is prayer, in the whyche we maye call for the helpe of God, and obteine it, whereby we maye wynne his blessyng, his grace, his defence and protection, so to continue therin to ye better lyfe to come.

Which graunte vs he, that dyed for vs all, to whome be all honour and prayse for euer and euer.

Amen.

(.*.)

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EVaſmuche as man, beynge not borne to eaſe & reſt, but to labour and trauayle, is by corruptyon of nature through ſinne, ſo farre degenerated & growne out of kynde, that he taketh ydleneſſe to be no euil at al: but rather a commendable thyng, ſemely for thoſe that be wealthi, & therfore is gredely imbraced of moſt part of men, as agreable to their ſenſuall affection, and al labour and trauayle is dyligently auoyded, as a thing painfull and repugnaunt to the pleaſure of the fleſhe: It is neceſſarye to be declared vnto you, that by the ordinaunce of GOD, whyche he hath ſette in the nature of man, euerye one ought in hys lawefull vocation and callyng, to geue himſelf to labour. And that ydleneſſe, beynge repugnaunt to the ſame ordynaunce, is a greuous ſinne, and alſo for the greate inconueniences and miſchiefes which ſpryng therof, an intolerable euyll: to thintent that when ye vnderſtande the ſame, ye may diligently flee from it, and on the other part, earneſtly applye youre ſelues, euery man in his vocation, to honeſt labour and buſyneſſe, whiche as it is inioyned vnto man by Gods appoyntment: ſo it wanteth not his manyfolde bleſſynges and ſundry benefytes.

Almyghty God, after that he hadde created man, put hym into Paradiſe, that he myghte dreſſe & kepe it. But when he had trangreſſed

gods

gods commaundement, eatynge the fruyte of the tree whiche was forbodden hym: almighty God forthwith, did cast him out of paradise, into this wofull vale of misery, iniopnynge hym to labour the grounde, that he was taken out of, and to eate his bread in the swete of his face all the dayes of his life. It is the appointment and will of God, that euery man, durynge the time of this mortall and transitory life, should geue himself to some honest and godly exercise and labour, and euery one to do his own bulynes, & to walke vprightly in his own callynge, Man (sayth Job) is borne to laboure. And we are commaũded by Jesus Syrach, not to hate paynefull workes, neyther husbandry, or other such misseryes of trauayle, whiche the hyghest hath created. The wiseman also exhorteth vs, to drynke the waters of our owne cesterne, & of the ryuers that runne out of the middes of our owne well, meanynge thereby, that we should liue of our owne labours, and not deuoure the labours of other. Saint Paule hearinge, that amonge the Thessalonians there were certain that liued dissolutely, and out of order, that is to say, whiche dyd not worke: but were bulye bodyes, not gettyng theyr owne liuinge, wyth theyr owne trauayle, but eatynge other mens bread of free cost: did commaund the said Thessalonians, not only to withdrawe them selues, and abstayne from the familier companye of such inordinate persons, but also, that if there were any such amonges them, that would not

Gene. 3.

Job. 5.

Eccle. 7.

Prou. 5.

2. Thes. 3.

labour, the same should not eate, nor haue any liuinge at other mens handes. Which doctrin of S. Paule (no doubt) is grounded vpon the generall ordinaunce of god, which is, that euery man should labour. And therfore it is to be obeyed of all men, and no man can nor ought exempt him selfe from the same. But when it is sayd, al men should labour, it is not so straightly ment, that all men should vse handy labour: but as there be diuerse sortes of labour, some of the mynde, and some of the bodye, and some of both: so euery one (except by reason of age, debilitie of bodye, or want of health he be vnapt to labour at all) ought both for the getting of his owne liuinge honestlye, and for to profite others, in some kinde of labour to exercyse hym selfe, accordyng as the vocation whervnto God hath called him shal require. So that whosoeuer doth good to the common weale, and societie of men, with his industry & labour whether it be by gouerning the commō weale publikely, or by bearyng publique office or ministerye, or by doyng anye common necessary affayres of his country, or by geuynge counsell, or by teachyng and instructing others, or by what other meanes soeuer he be occupyed, so that a profyt and benefite redounde thereof vnto others: the same person is not to be accounted ydle, though he worke no bodyly labour, nor is to be denyed hys liuynge, (yf he attende hys vocation) thoughe he worke not with his handes. Bodely labour is not required

red of them, whyche by reaſon of theyr voca-
tion and office, are occupyed in the laboure of
the mynde, to the profyte and helpe of others.
Saint Paule exhorteth Tymothy, to eſchewe 1. Timo, 5.
and refuſe ydle wyd owes, whyche goo aboute
from houſe to houſe, becauſe they are not only
ydle, but prattlers alſo and buſye bodyes, ſpea-
king thinges whiche are not comely. The Pro-
phet Ezechiell, declarynge what the ſynnes of
the citie of Sodome were, reckeneth ydlenes Ezech, 16.
to be one of the principal. The ſinnes (ſaith he)
of Sodome were theſe: Pryde, fulnes of meate
aboundaunce, and ydlenes. Theſe thinges had
Sodome and her daughters, meaning the ci-
ties ſubiect to her. The horryble and ſtraunge
ſynde of deſtruction of that Citie, and all the
countrey about the ſame, (whyche was fyre
and brymſtone raynynge from heauen,) moſt
manyfeſtlye declareth, what a greuous ſynne
ydlenes is, and ought to admoniſhe vs to flee
from the ſame, and embrace honeſt and godly
laboure.

But yf we geue oure ſelues to ydleneſſe
and ſlouthe, to lurkynge and loyterynge, to
wylfull wandrynge, and waſtfull ſpendynge,
neuer ſetynge our ſelues to honeſte laboure,
but lyuynge lyke drone bees by the laboures
of other menne: then doe we breake the
Lordes commaundemente, we goo aſtraye
from our vocation, and incurre the daunger
of Goddes wrath, and heauye diſpleaſure, to
our endles deſtruction, except by repentaunce

we

we turne again vnfaynedly vnto god. The inconueniences and mischifes that come of ydlenes, aswel to mans bodye, as to hys soule, are more then can in short time be well rehearsed. Some we shal declare & open vnto you, that by consideringe them, ye maye the better with your selues gather the rest. An ydle hand (saith Salomon) maketh poore: but a quicke labouringe hande maketh ryche. Agaim. He that tylleth his land, shal haue plenteousnes of breade: but he that floweth in ydlenes, is a very foole, and shall haue pouertie ynough. Agayne. A slothfull body wyl not goo to plowe, for colde of the wynter: therfore shal he go a begging in sommer, and haue nothinge. But what shall we nede to stande much about the prouyng of this, that pouertie followeth ydlenesse? We haue to muche experience thereof, (the thynge is the more to be lamented) in this realme. For a great parte of the beggery that is among the poore, can be imputed to nothynge soo muche, as to ydlenes, and to the neglygence of parentes, whych do not brynge vp theyr chyldren, eyther in good learnyng, honest labour, or some commendable occupation or trade, whereby when they come to age, they myghte get theyr lyuyng. Dayly experience also teacheth, that nothinge is more enemy or pernicious to the health of mans body, then is ydlenes, to much ease, and slepe, and want of exercise. But these and suche lyke incommodities, albeit they be great and noysome: yet because they concerne

Prou. 10,

Prou. 12, and 28,

Prou. 10,

cheifely

chiefly the body and external goodes, they are not to be compared with the mischeifes and inconueniences, whiche through ydlenes happen to the ſoule, wherof we will reherſe some. Ydlenelle is neuer alone: but hath alwayes a longe tayle of other vices hanging on, whych corrupt and infect the whole man, after ſuche ſort, that he is made at length nothing els but a lumpe of ſin. Ydlenes (ſaith Jeſus Syrach) bringeth much euil and miſchiefe. Saint Bernarde calleth it the mother of all euylles, and ſtepdame of all vertues, adding moreouer, that it doth prepare, and as it were, treade the way to hell fyre. Where ydlenes is ofte receyued, there the deuyll is alwayes ready to ſet in hys foote, and to plant all kynde of wyckednes and ſinne, to the euerlaſtinge deſtruction of mans ſoule. Whyche thinge to be moſt true, we are plainely taught in the xiii. of Matthewe, where it is ſayde: That the enemye came whyle men were a ſlepe, & ſowed naughty tares amonge the good wheate. In very dede, the beſt tyme that the deuyll can haue to worke his feate is, when men be a ſlepe, that is to ſay, ydle. Then is he moſt buſye in his worke, then doth he ofte ſnatche men in the ſnare of perdition, then doth he fyll them with all iniquitie, to bringe them (without gods ſpecial fauoure) vnto vtter deſtruction. Hereof we haue two notable examples, moſt lyuely ſet before our eyes. The one in kynge Dauyd, who tarrying at home ydly (as the ſcripture ſayth) at ſuch times as

Eccle. 33.

Matth. 13.

2. Reg. 11.

other

other kinges go forth to battayle, was quickely seduced of Sathan, to forsake the Lorde his God, and to commit two greuous and abhominable sinnes in hys syght: Adultery and murther. The plagues that ensued these offences, were horryble and greuous, as it may easilye appeare to them that wyl reade the storye. Another example of Samson, who so long as he warred with the Philistines, enemies to the people of God, could neuer be taken, or ouercome: But after that he gaue him selfe to ease and ydelnes, he not onely committed fornycation with the strompet Dalila: but also was taken of his enemies, and had his eyes miserably put out, was put in prison, and compelled to grynde in a mylle, at length, was made the laughyng stocke of his enemies. If these two who were so excellent men, so well beloued of god, so endued with singular & diuine gifres, the one namely of prophecye, and the other of strength, and suche men as neuer could be vexation, labour, or trouble, besuercome, were ouerthrowen, and fell into greuous sinnes, by geuyng themselues for a short time to ease and ydelnes, and so consequently incurred miserable plagues at the handes of God: What lyn, what mischiefe, what inconuenyence and plague, is not to be feared of them, whyche all their life long geue themselues wholly to ydelnes and ease? Let vs not deceyue oure selues, thinking litle hurt to come, of doing nothyng. For it is a true sayinge: when one doth nothyng,

1. Reg. 12.

Iudge. 16.

thyng,

thynge, he learneth to do euyll. Lette vs therefore alwayes be doyng of some honest worke, that the Deuyll may finde vs occupyed. For idlenes is euer occupied, where vnto Sathan daily continually, is ryght to allure vs. Let vs resist him with our diligent watchynge, trauaile, labour, and in well doynge. For he that dayly exercyseth him self in honest busines, is not easily catched in the Deuilles snare. Where as contrary wise idlenes, or for defaute of some honest occupation or trade to lyue vpon, is brought to pouertie, and want of thynges necessary. We see howe easily such a man is induced for hys gayne, to lye, to practyse howe he may deceyue hys neyghbour, to forsweare him self, to beare false wytnes, and often tymes to breake and murther, or to vse some other vnlefull meanes to lyue withal. Whereby not only hys good name, honest reputation, and a good conscience, yea his life, is vtterly lost: but also the great displeasure and wrath of God, with diuers other grieuous plages, are procured. Therefore the ende of the yole and lasye bodies, whose handes cannot awaye with honest labour, lose of name, fame, reputation, and life here in this world, & without the great mercy of God, the purchasing of euerlastynge destruction in the worlde to come. Haue not all men their good cause to beware and take heede of idlenesse, seynge they that indulge and vse it, haue commonly of them pleasaunte idlenesse, sharpe and sowre displeasures.

Doubtelesse

Herodotus

to mischeife, whereof they are more desyrous and gredie, then is any Lyon of his praye. To remedie this inconuenience, let all parentes, and others which haue the care & gouernance of youth, so bring them vp eyther in good learning, labour, or some honest occupation or trade, whereby they maye be able in tyme to come, not onely to sustaine them selues competently: but also to relieue and supplye the necessitie and want of others. And Saint Paule saith: Let hym that hath stolen, steale no more, and he that hath deceaued others, or vsed vnlawfull wayes to get hys lyuyng, leaue of the same, and labour rather, worckynge with hys handes that thing which is good: that he may haue that which is necessary for hym selfe, and also be able to geue vnto others that stande in nede of hys helpe. The Prophete Dauid thynketh hym happy that liueth vpon hys labour, saying: When thou eatest the labours of thyne handes, happy art thou, and well is thee. This happynesse or blessyng, consisteth in these and such lyke poyntes. First, it is the gyfte of God, as (Salomon saith) when one eateth and drinketh, and receaueth good of hys labour. Secondarily, when one liueth of his owne labour (so it be honest and good) he lyueth of it with a good conscience. And an vpright conscience, is a treasure inestimable. Thirdly, he eateth hys breade, not with brawlyng and chydyng, but with peace and quietnesse: when he quietlye laboureth for the same, accordyng to Saincte

Ephe. 4.

Psa. 128

Eccles 3

Nnn.i. Paules

Paules admonition. Fourthly, he is no mans bondman for hys meate sake, nor nedeth not for that, to hange vpon the good wyll of other men: but so lyueth of hys owne, that he is able to geue part to others. And to conclude, the labo̅ring man & his family, whiles they are busily occupyed in their labour, be free from many temptations, and occasions of synne, whiche they that lyue in ydelnesse are subiecte vnto. And here ought artificers & labouring men, who be at wages for their worke and labour, to consider their conscience to God, and their dutie to their neyghbour, lest they abuse their tyme in ydelnesse, so defraudyng them whiche be at charge both with great wages and deare commons. They be worse then ydell men in deede, for that they seke to haue wages for their loytryng. It is lesse danger to God to be ydell for no gayne: then by ydelnes to wynne out of their neybours purses, wages for that whych is not deserued. It is true, that almightie god is angrye with suche as do defraude the hyred man of hys wages. The crye of that iniury ascendeth vp to Gods eare for vengeance. And as truely is that the hyred man, who vseth deceit in his labour, is a thiefe before God. Lette no man (saith S. Paul to the Thessalonians) subtyllye begyle hys brother, lette him not defraude hym in hys busynesse. For the Lorde is reuenger of such deceytes. Wherupon, he that wyll haue a good conscience to God, that labouryng man I say, which dependeth wholy

2. Thess. 4

vpon

vpon Gods benediction, ministring all things sufficient for hys liuyng: let hym vse hys tyme in faythfull labour, and when hys labour by sickenesse or other misfortune doth ceasse, yet let hym thynke, for that in his health he serued God and hys neyghbour truelye, he shall not want in tyme of necessitie. God vpon respecte of hys fidelitie in health, wyll recompence hys indigence, to moue the hartes of good men, to relieue such decayed men in sickenesse. Where otherwyse, whatsoeuer is gotten by ydelenesse, shall haue no foyson to helpe in tyme of nede. Let the labouryng man therefore eschewe for hys part, thys vyce of ydelenesse and deceite, remembryng that Saint Paule exhorteth euery man to lay away al deceite, dissimulation, and lying, and to vse trueth and playanesse to hys neyghbour, because (sayth he) we be members togither in one bodye, vnder one head Christ our sauiour. And here myght be charged the seruyng men of thys Realme, who spend theyr tyme in much ydelenesse of lyfe, nothyng regardyng the opportunitie of theyr tyme forgetting how seruice is no heritage, how age wyll crepe vpon them. Where wisdome were, they should expend they ydle tyme in some good busynes, wherby they might increase in knowldge, and so the more worthy to be redy for euery mans seruice. It is a great rebuke to them, that they study not ether to write faire, to kepe a boke of accoũt, to study the cõgues, & so to get wisdom & knowledge in such bokes & works as be now

Ephes. 4

plentifully sette out in prynt of all maner languages. Let yonge men consider the precious value of theyr tyme, and waste it not in ydelnesse, in iolitie, in gammyng, in banquetyng, in ruffians company. Youth is but vanitie, and must be accompted for before god. Howe mery and glad so euer thou be in thy youth, O yong man (saith the preacher) howe glad soeuer thy harte be in the yong daies, how fast and freely so euer thou folowe the wayes of thyne owne harte, and the luste of thine owne eyes: yet be thou sure, that GOD shall bryng thee into iudgement for all these thynges. God of hys mercie put it into the hartes and myndes of al them that haue the swoorde of punyshment in theyr handes, or haue families vnder theyr gouernaunce, to laboure to redresse this great enormitie, of all suche as lyue ydelly and vnprofitably in the common weale, to the great dishonore of God, and the greuous plague of hys sealy people. To leaue synne vnpunyshed, and to neglecte the good bryngyng vp of youth, is nothynge els, but to kyndle the Lordes wrath agaynst vs, and to heape plagues vppon our owne heades. As longe as the adulterous people, were suffered to lyue licentiously without reformation: so long dyd the plague continue and increase in Israell, as ye maye see in the booke of Numbres. But when due correction was done vppon them, the Lordes anger was strayght way pacified, and the plague ceassed. Let al officers therfore loke strayghtly to their

Eccle. 11

Num 25

charge.

charge. Let all maisters of housholdes reforme this abuse in their families. Let them vse the auctoritie that God hath geuen them. Let them not mayntayne vagabounders and ydell persones, but driue out the Realme and their housholdes from such noysome louterers: that idelnesse the mother of all mischiefe, beynge cleane taken away, almightie God may turne his dreadfull anger away from vs, and confirme the couenaunt of peace vpon vs for euer, through the merites of Iesus Christe our onlye Lorde and Sauiour, to whom with the father and the holy ghoste, be all honour and glory, world without ende. Amen.

THere is nothing that the holy ghost doeth so muche labour in all the Scriptures to beate into mennes heades, as repentaunce, amendement of lyfe, and syedye returnyng vnto the Lorde God of hosts. And no marueil why. For we do dayly and hourely by our wickednesse and stubburne disobedience, horribly fall away from God, thereby purchasyng vnto our selues (yf he should deale with vs according to hys iustice) eternall dampnation. So that no doctrine is so necessarye in the Churche of God, as is the doctrine of repentaunce and amendement of lyfe. And verelye the true preachers of the Gospell of the kyngdome of heauen, and of the glad and ioyful tydynges of saluation, haue alwayes in theyr godlye Sermons and preachynges vnto the people, ioyned these two together, I meane repentaunce and forgeuenesse of sinnes, euen as our Sauiour Jesus Christe dyd appoynt him selfe, saying: So it behoued Christ to suffer, & to ryse agayne the third day, and that repentaunce & forgeuenesse of sinnes should be preached in his name emong al nations. And therfore the holy Apostle doth in the Actes speake after this maner: I haue witnessed both to ỳ Jewes & to the Gentyles the repentaunce towards God, and faith towards our Lord Jesu Christ. Did not Johan Baptist zacharies son begin his ministery with the doctrine of repentance, saying: Repent, for the kingdom of god

The doctrine of repentaũce is most necessary.

Luke. 24

Act, 20,

Math, 3,

is

is at hand. The like doctrin did our Sauiour Iesus Christ preach him selfe, & cõmaunded his Apostles to preache the same. I myght here alege very many places out of the prophetes, in the which this most holsome doctrine of repentaunce is very earnestly vrged, as most nedefull for all degrees & orders of men: but one shalbe sufficient at this present tyme. These are the wordes of Ioell the prophete. Therefore, also nowe, the Lorde saith: Returne vnto me with all your hart, with fasting, weping, and mourning, and rent your hartes, and not your clothes, and returne vnto the Lord your God, for he is gracious & mercifull, slowe to anger, and of great cõpassion, & redy to pardõ wickednes. Wherby it is geuen vs to vnderstand, that we haue here a perpetual rule appointed vnto vs, which ought to be obserued & kept, at all times, and that there is none other way, wherby the wrath of God may be pacifyed, and his anger allwaged, that the fiercenes of his furye, and the plages or destruction which by his ryghteous iudgemẽt he had determined to bring vpon vs, may departe, be remoued and taken awaye. Where he saith: But nowe therefore, sayth the Lorde, returne vnto me: it is not without great importaunce, that the Prophete speaketh so. For he had afore set forth at large vnto them, the horrible vengeaunce of God, which no man was able to abyde, and therfore he doth moue them to repentaunce, to obteine mercye, as yf he should saye: I wyll not haue

Mat. 4.

Ioel. 2.

A perpetuall rule which all must folowe.

these thynges to be so taken, as though there were no hope of grace leste. For although ye do by your sinnes deserue to be vtterly destroyed, and God by hys ryghteous iudgementes hath determined to bring no smal destruction vpon you: yet nowe that ye are in a maner on the very edge of the swoorde, yf ye wyll spedelye returne vnto hym, he wyll moste gentylly, and moste mercifully receaue you into fauoure agayne. Whereby we are admonyshed, that repentaunce is neuer to late, so that it be true and earnest. For, sith that god in the scriptures wyll be called our father, doubtlesse he doth followe the nature and propertie of gentle and merciful fathers, which seke nothing so much then the returnyng agayne, and amendement of theyr chyldren, as Chryst doth aboundantly teache in the parable of the prodigall sonne. Doth not the Lorde hym selfe saye by the Prophete: I wyll not the death of the wicked, but that he turne from his wicked waies and lyue? And in an other place: If we confesse our synnes. God is faythful and ryghteous to forgeue vs our synnes, and to make vs cleane from all wickednes. Which most comfortable promises, are confirmed by many examples of the scryptures. When the Iewes did willyngly receaue and imbrace the holsome counsell of the prophete Esay, God by & by did reche his helping hand vnto them, and by his Angell, did in one night slay the most worthy and valiant souldiers of Sennacheribs campe. Whervnto maye

Luke, 15

Ezec, 18, Esay, 1,

1, Ihō, 2

Esay, 37

bing

king Manasses be added, who after all maner of damnable wickednes, returned vnto the Lord, & therfore was hard of him, and restored agayne into his kingdome. The same grace & fauour dyd the synneful woman Magdalene, Zacheus the poore thiefe, and many other fele. All which thinges ought to serue for our comfort, against the tentations of our consciences, whereby the deuyl goeth about, to shake or rather to ouerthrowe our fayth. For euery one of vs, ought to apply the same vnto hym self, and say: yet nowe returne vnto the Lorde, neyther let the remembraunce of thy former lyfe, dyscourage thee, yea the more wicked that it hath bene, the more feruent & earnest let thy repentaunce or returnyng be, and forthwith, thou shalt feele the eares of the Lorde wide open vnto thy prayers. But let vs more narrowly looke vpon the commaundement of the Lorde, touching this matter. Turne vnto me (saith he by his prophete Joell) with all your hartes, with fastynge, with weepynge, and mournyng. Rent your hartes, and not your garmentes. &c. In which wordes, he comprehendeth all maner of thynges that can be spoken of repentaunce, which is a turning agayne of the whole man vnto God, from whom we be fallen away by synne. But that the whole discourse thereof, may the better be borne awaye, we shall fyrste consider in order, foure principal pointes, that is, from what we must returne, to whom we must returne, by whom we may be able to con-

2. Pa. 33

Luke. 7. 19.

uent, and the maner how to turne to God.

From whence we must returne.

Fyrst, from whence or from what thynges we must returne. Truly, we muste returne from those thynges, whereby we haue bene wythdrawen, pluct, and led away from god. And these generally are our sinnes, whiche as the holye prophete Esay doth testifie, do seperat God and vs, and hyde hys face, that he wyll not heare vs, but vnder the name of sinne, not only those grosse workes and dedes, which by the common iudgement of men, are counted to be fylthy and vnlawfull, and so consequently, abhominable sinnes, but also the fylthye lustes, & inwarde concupiscences of the flesh, which

Esay, 59

Gala. 5.

S. Paule testifieth, do resist the will and spirit of God, wherefore ought earnestly to be withsted and kept vnder. We must repent of the false and erroneous opinions that we haue had of god, & the wicked superstition, that doth breede of the same, the vnlawfull worshipping and seruice of god, and other like. All these thynges must they forsake, that will truely turne vnto the Lord, and repent aright. For, lerly that for such thinges, the wrath of god commeth vpon

Ephe, 5.

the children of disobedience. No ende of punishment ought to be loked for, as long as we continue in such thynges. Therefore they be here condemned, which wyll seeme to be repentaunt sinners, and yet wyll not forsake their Idolatry and superstition.

Secondly, we must see vnto whom we ought to returne. Returne vnto me, sayth the Lord,

that

that is, returne as farre as vnto me. We muste then returne vnto the Lorde: yea we muste returne vnto him alone, for he alone is the truth and the fountaine of al goodnes. But we muste labour, that we do returne as far as vnto him, and that we do neuer ceafe, tyll we haue apprehended and taken holde vpon hym. But this muste be done by faith. For seth that god is a spirite, he can by none other meane be apprehended and taken holde vpon. Therefore, fyrst they do greatly erre, which do not turne vnto god: but vnto the creatures, or vnto the inuentions of men, or vnto their owne merites. Secondly they, that do begin to returne vnto the Lord, and do faynt in the myd way, afore they come to the marke ꝑ is appointed vnto them.

Who we ought to returne.

Thyrdly, because we haue of our owne selues nothing to present vs to God, and do nolesse flee from him after our fall, then our first parent Adam did, which when he had sinned, did seke to hide himself from the sight of God, we haue nede of a mediatour, for to bring and reconcile vs vnto him, who for our sinnes, is angry with vs. The same is Jesus Christ, who being true and naturall god, equal and of one substaunce with the father, did at the tyme appointed, take vpon hym our fraile nature, in the blessed virgins wombe, and that of her vndefyled substaunce, that so he myght be a mediatour betwixt God and vs, and pacifye hys wrath. Of hym, doth the father hym selfe speake from heauen sayinge: This is my welbeloued

By who we must return vnto God.

Math. 3. 17.

Mat. 3, 14, beloued sonne, in whom I am pleased. And he hym selfe in hys Gospell doth crye ouer and saye: I am the way, the truth and the lyfe. No
Ihō. 1, 3 man commeth vnto the father, but by me. For
1. Pet. 1, he alone, did with the sacrifice of his body and bloud, make satisfaction vnto the iustice of god
Acte. 5, for our sinnes. The Apostles do testifye, that he was exalted for to geue repentaunce, and re-
Luke, 24 myssion of sinnes vnto Israell: both whyche thinges, he him selfe did commaund to be preached in his name. Therfore they are greatly deceaued, that preache repentaunce without Christ; and teache the simple and ignorante, that it consisteth onelye in the workes of men.
Ihō. 25. They may in dede speake many things of good workes, and of amendmente of lyfe & maners: but without Christe, they be all vaine and vnprofitable, they that thynke that they haue done much of them selues towarde repentaunce are so muche more the farther from GOD, because that they do seke those thinges in their owne workes and merites, which ought only to be sought in our sauiour Jesu Christ, and in the meryttes of hys death, passion, and bloudshedinge.

The maner of our returnig Forthly, this holy Prophete Joell, doth hyghly erpresse the maner of thys our returninge by repentaunce comprehendinge all the inwarde and outward thinges, that may be here obserued. First he will haue vs to returne vnto god, with our whole harte, wherby he doth remoue and put away al hipocrisie, lest the same might

iustlye

iustly be saide vnto vs: Thys people draweth nere vnto me with theyr mouth, and worshippeth me with theyr lippes: but theyr harte is farre of from me. Esay, 29. Mat, 15.

Secondly, he requireth a sincere and pure loue of godlynes, and of the true worshipping and seruyce of god, that is to say, that forsakyng all maner of thynges, that are repugnaunt and contrary vnto gods wyl, we do geue our hartes vnto him, and al the whole stregth of our bodies and soules, according to that, which is written in the lawe: Thou shalt loue the Lord thy God, with all thy hart, with all thy soule, and with all thy strength. Here therfore, nothyng is left vnto vs, that we may geue vnto the world, and vnto the lustes of the flesshe. For syth that the harte is the fountayne of all our workes: as many as do with theyr whole hart, turne vnto the Lorde, do liue vnto hym onely. Neyther do they yet repent truely, that haltynge on both sydes, do otherwhyles obey God: but by and by do think, that laying hym aside, it is lawefull for them to serue the world and the flesshe. And because that we are letted by the naturall corruption of our owne flesshe, and the wicked affections of the same, he doth byd vs also to returne with fastynge: not thereby vnderstandyng, a superstitious abstinence, and choisinge of meates: but a true discipline or tamynge of the flesshe, wherby the nourishmentes of fylthy lustes, and of stubbourne contumacy & pride, may be withdrawne and plucke away from it. Whervnto he doth adde, Deut, 6. Hauinge on bothe sydes. Tru fast

weping

wepinge and mournynge, whyche do conteyne an outwarde profession of repentaunce, which is very nedefull and necessary, that so we may partly set foorth the ryghteousnes of GOD, when by such meanes we do testifye, that we deserued punyshmentes at hys handes: and partly stoppe the offence, that was openly geuen vnto the weake. Thys dyd Dauyd see, who beinge not content to haue bewepte and bewayled hys synnes priuatlye, wouldе publikely in his Psalmes, declare and set forth the ryghteousnes of GOD, in punishing synne, and also stay them, that mought haue abused his example to sinne the more boldely. Therefore, they are farthest from true repentaunce, that wyll not confesse and acknowledge theyr synne, nor yet bewayle them: but rather do most vngodly glory and reioice in them. Nowe leaste anye manne shoulde thinke, that repentaunce doth consyst in outwarde weping and mournyng onelye, he doeth rehearse that, wherein the chiefe of the whole matter doeth lye, when he sayth: Rent your hartes, and not youre garmentes, and turne vnto the Lorde your GOD. For the people of the East parte of the world, were wont to rent theyr garmentes, yf anye thynge had happened vnto them, that semed vntollerable. This thinge dyd Hypocrites sometyme counterfaite and folowe as though the whole repentaunce dyd stande in such outwarde gesture. He teacheth then, that an other maner of thynge is requyred,

Psal, 25, 35, 51, 393, 143

Psal, 52,

Hypocrites doo counterfayte all maner of thynges

that

that is, that they muste be contrite in theyr hartes, that they muste vtterly detest and abhorre synnes, and beynge at defiaunce with them, returne vnto the Lorde theyr God, from whom they went awaye before. For God hath no pleasure in the outwarde ceremonye: but requireth a contrite and humble harte, which he wyll neuer dispyse, as Dauyd doeth testifie. Psal. 51. There is therefore none other vse to these outwarde ceremonyes, but as farre forth as we are styred vp by them, and do serue to the glory of God, and to the edifying of other.

Nowe doeth he adde vnto thys doctrine eyr exhortation, certayne goodlye reasons, which he doth grounde vpon the nature and propertie of God, and whereby he doth teache, that true repentaunce can neuer be vnprofitable or vnfruitfull. For as in all other thynges, mennes hartes do quayle and faynte, yf they once perceaue that they trauayle in vayne: euen so, most specially in thys matter, must we take hede and beware, that we suffer not oure myndes to be perswaded, that all that we do, is but labour lofte. For therof, eyther sodayne desperation doth aryse, or a lycencious boldenes to synne, whiche at length bryngeth vnto desperation. Least anye suche thynge then, shoulde happen vnto them, he doeth certifye them of the grace and goodnesse of GOD, who is alwayes moste ready to receaue them into fauoure agayne, that tourne spedely vnto hym. Whiche thynge, he doeth proue

How repentaūce is not vnprofitable

with

with the same tytles, wherwith God doth discribe and set forth him selfe vnto Moses, speakynge on this maner, For he is gracious and merciful, slow to anger, of great kindnes, and repenteth him of the euyll, that is, such a one as is sory for your affliction. First he calleth hym gentle and gracious, as he who of hys owne nature is more prompt and readye to do good, then to punish. Whervnto this saying of Esay the Prophete seemeth to partayne, where he sayth: Let the wycked forsake his way, and the vnryghteous, his owne imaginations, and returne vnto the Lord, and he wyll haue pitie on him and to our God, for he is very ready to forgeue. Secondlye, he doth atribute vnto hym mercy, or rather (accordynge to the Hebrewe word) the bowelles of mercies, wherby are signified the naturall affections of parentes, towardes theyr children. Which thinge, Dauyd doth set forth goodly, saying: As a father hath compassion on his chyldren: so hath the Lorde compassion one thē that feare hym for he knoweth wherof we be made, he remembreth that we are but duste. Thirdlye he sayth, that he is slow to anger, that is to say, longe suffering, and which is not lyghtly prouoked to wrath. Forthly, that he is of much kyndnes, for he is that bottomlesse wel of al goodnes, who reioiseth to do good vnto vs. Therfore did he create and make men: that he myght haue whom he should do good vnto, and make partakers of his heauenly riches. Fyftly, he repenteth of the

God, 34

Esay, 55

Psa, 103

euyll

ryse, that is to say, he doth call backe againe, and reuoke the punyshment wherwithe he hadde threatned, when he seeth men repente, turne and amende. Wherupon, we do not without a litle cause, detest and abhorre the dampnable opinion of them, which vnmost wickedly go about to perswade the simple & ignorant people, that yf we chaunce, after we be once come to God, and grafted in his sonne Jesu Christ, to fall into some horrible synne, repentaunce shalbe vnprofitable vnto vs, there is no more hope of reconciliatiō, or to be receaued againe into the fauour and mercie of God. And that they may gene the better colour vnto their pestilent and pernicious errour, they do cōmonly bring in the sixt & tenth Chapters of the Epistle to the Hebrues, & the second Chapter of the second Epistle of Peter: not considering that in those places the holy Apostles do not speake of the dayly falles, that we, as long as we carry about this body of sinne, are subiect vnto: but of the finall fallying away from Christ and his Gospell, whiche is a sinne agaynst the holye ghost, that shal neuer be forgeuen, because that they that do vtterly forsake the knowen truth, do hate Christe and his worde, they do crucifie and mocke him (but to their vtter destruction) and therfore fall into desperation, and can not repent. And that this is the true meanyng of the holy spirite of God, it appeareth by manye other places of the Scriptures, which promyseth vnto all true repentaunt synners, and to

Against the Nouations.

Mathi 12 Marke 1

The syn against ✠ holy goste

them that with there whole harte do returne vnto the Lorde theyr God, free pardon and remission of theyr sinnes. For the probation hereof, we reade this: O Israell (saith the holy pro-
Hiere, 4. phete Hieremie) yf thou returne, returne vnto me, saith the Lord, and if thou put away thyne abominations out of my sight, then shalt thou not be moued. Again, these are Esaies wordes:
Esay, 55 Let the wicked forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lord, and he wyll haue mercye vpon hym, and to our God, for he is re-
Osee, 6, dye to forgeue. And in the prophete Osee, the godly do exhort one another after this maner: Come, and let vs turne againe vnto the Lord. For he hath smitten vs, and he wyll heale vs, he hath wounded vs, and he wyll bynde vs vp a-
Note. gayne. It is most euident & playne, that these thinges ought to be vnderstanded of them that were with the Lord afore, and by theyr sinnes and wickednesse, were gone awaye from hym. For we do not turne agayne vnto hym, with whom we were neuer before, but we come vnto hym. Now vnto all them that wyll returne vnfaynedly vnto the Lorde theyr God, the fauour and mercye of God vnto forgeuenesse of sinnes, is liberally offered. Wherby it foloweth necessarylye, that although we do, after we be
Eccle, 7, once come to God, & grafted in his sonne Jesu
1, Ioh, 1 Christe, fall into great synnes (for there is no ryghteous man vpon the earth ỹ sinneth not, and yf we say we haue no sin, we deceaue our

selues

tymes, & the truethy is not in vs) yet yf we ryse
agayne by repentaunce, & with a full purpose
of amendment of lyfe, do flee vnto the mercy of
God, taking sure hold therupon, through faith
in his sonne Jesu Christe, there is an assured &
infallible hope of pardon and remission of the
same, and that we shalbe receaued againe into
the fauour of our heauenly father. It is writ-
ten of Dauid: I haue found a man accordynge
to mine owen hart, or, I haue found Dauid the
sonne of Jesse, a man according to mine owne
hart, who wyll do al thinges that I wyl. This
is a godly commendation of Dauid. It is also
most certayne, that he dyd stedfastly beleue the
promyse yͤ was made him, touching the Messi-
as, who shuld come of him touching the flesshe,
and that by the same fayth he was iustifyed, &
grafted in our sauiour Jesu Christ to come, &
yet afterwards he fel horribly, cõmitting most
detestable adultery, & dannable murther: and
yet alone as he cryed *Peccaui*, I haue synned vn
to the Lord, his synne being forgeuen, he was
receaued into fauour againe. Now wil we cõe
vnto Peter, of whõ no man can dout, but that
he was grafted in our Sauiour Jesu Christe,
ong afore his deniall. Which thing may eally
be proued by the answere, which he did in his
name, & in yͤ name of his felow Apostles, made
vnto our sauiour Jesu Christ, when he sayd vn
to thẽ: Wil ye also go away? Master (saith he)
to whom shall we go? Thou hast the wordes of
eternall lyfe. And we beleue & know that thou

Acts, 13

2, Sa, 7,

2, Sa 11

2, Sa, 1,

Peter.

Jhon, 6,

art the Christ the son of the liuing God. Where vnto may be added the like confessiō of Peter, where Christe doeth geue thys moste infallible testimony: Thou art blessed, Simon sonne of Jonas, for neyther flesh, nor bloud hath reuealed this vnto thee, but my father which is in heauen. These wordes are sufficiēt, to proue that Peter was already iustified, through this hys liuely faith, in the only begotten sonne of God, wherof he made so notable, & so solemne a confession. But did not he afterwardes most cowardlye denye hys maister, although he had harde of hym: whosoeuer denyeth me before men. I wyll denye hym before my father? Neuertheless, allone as with weyping eyes, & with a sobbyng hart, he dyd acknowledge his offence, and with earnest repentaunce dyd flie vnto the mercie of God, taking sure hold therupon, through fayth in hym whom he hadde so shamefully denyed hys sinne was forgeuen hym, and for a certificate and assuraunce therof, the rowme of his Apostleship was not denyed vnto hym. But nowe marke what doeth follow. After the same holy Apostle had on Whitsunday, with the rest of the disciples, receiued the gyft of the holy ghost most aboundantly, he committed no small offence in Antiochia, by bryngyng the consciences of the faythfull into doubt by his example, so that Paul was faine to rebuke hym to his face, because that he walked not vprightely, or went not the right way in the Gospell. Shall we nowe say, that after

Mat, 26
Mat, 10
Act, 2,
Gala, 2,

this

this greuous offence, he was vtterly excluded and shut out from the grace and mercy of God and that this his trespasse, wherby he was a stumblyng blocke vnto manye, was vnpardonable. God forfende we should saye so. But as these examples are not brought in, to the ende that we should thereby take a boldnesse to sin, presumyng on the mercy and goodnes of god, but to the ende, that yf through the fraylenes of our owne flesshe, and the temptation of the deuyll, we fall into the lyke synnes, we shoulde in no wyse dispayre of the mercy and goodnes of God: Euen so must we beware & take hede, that we do in no wyse thynke in oure hartes, imagine, or beleue, that we are able to repente a ryght, or to turne effectually vnto the Lord, by our owne myght & strength. For this muste be verified in al men: Without me ye canne do nothyng. Agayne. Of oure selues we are not able, as muche as to thinke a good thought. And in another place, It is God that worketh in vs both the wil and the dede. For this cause although Hieremie had saide before: If thou returne, O Israell, returne vnto me, saith the Lord, yet after wardes he sayth: Turne thou me, O lorde, and I shalbe turned, for thou arte the Lord my God. And therefore, that holye writer & auncient father Ambrose, both plainly affirme, that the turnynge of the harte vnto God, is of God, as the Lorde hym selfe doth testifye by his prophet sayinge: And I will geue thee an hart to knowe me, that I am the lord,

what we must beware of,

Iohn. 15.

2. Cor. 3.

Phil. 2.

Hier. 4. 31.

Ambros. de vocatione gentium, lib. 1. cap. 9

and they shalbe my people, and I will be their God, for they shall returne vnto me with their whole hart. These thinges being considered, let vs earnestly pray vnto the lyuing God, our heauenly father, that he wyll vouchsafe by his holye spirite, to worke a true and vnfained repentaunce in vs, that after the paynefull labours and trauayles of thys life, we may lyue eternally with his sonne Iesus Christ, to whō be all prayse and glorye for euer and euer. Amen.

The second part of the Homely of Repentaunce.

HItherto haue ye harde (welbeloued) how needful & necessarye the doctrine of repentaūce is, & howe earnestly it is throughoute all the scryptures of GOD, vrged and sette forth, both by the auncient prophetes, by our Sauiour Iesu Christ, & his Apostles. And that forasmuch as it is the conuersion or turninge again of the whole man vnto god, from whom we go awaye by synne: these foure poyntes ought to be obserued. That is, from whence, or from what thynges we muste returne, vnto whom this our returninge muste be made, by whose meanes it ought to be done, that it may be effectuall, and last of all, after what sorte we ought to behaue our selues in the same, that it may be profitable vnto vs, and attayne vnto

the

the thyng that we do seke by it. Ye haue also harned, that as the opinion of them, that denie the benefite of repentaunce vnto those that after they be come to God, and grafted in oure Saviour Jesu Christ, do through the fraylenes of their flesh, and the temptation of the deuyll, fall into some greuous and detestable sinne, is moost pestilent and permitious: So we must beware, that we do in no wyse thynke, that we are able of our owne selues, and of our owne strength, to returne vnto the lord our God, frō whom we are gone away by our wickednesse and sinne. Nowe it shalbe declared vnto you, what be the true partes of repentaunce, and what thinges ought to moue vs to repent, & to returne vnto the Lord our God, withal spede.

Repentaunce (as it is saide before) is a true returnyng vnto God, whereby men, forsaking vtterly their idolatrie and wickednes, do with a liuely faith, embrace, loue & worship the true lyuyng God only, and geue them selues to all maner of good workes, which by Gods worde they knowe to be acceptable vnto hym. Nowe there be foure partes of repentance, which being set together, may be likened vnto an easy & boue ladder, whereby we may climbe frō the bottomlesse pyt of perditiō, that we cast our selues into by our dayly offences & greuous sinnes, vnto the castel or towre of eternall & endlesse saluatiō. The first is the contrition of the hart. for we must be earnestly sory for our sinnes, & vnfainedly lament & bewayle, that we haue by

There be foure partes of repentaū.

them ſo grieuouſly offended our moſte bountifu-
ous & mercifull god, who ſo tẽderly loued vs, &
he gaue his only begotten ſonne to die & more
ouer dethe, & to ſhede his deare hart bloud for
our redemption & deliueraſice. And verely this
inward ſorow & greife, being conceaued in the
harte for the haynouſnes of ſinne, yf it be rap-
Pſal. 51. neſt and vnfayned, is as a ſacrifice to God, as
the holy Prophete Dauid doth teſtifye, ſaying:
A ſacrifice to God, is a troubled ſpirite, a con-
trite and broken harte O Lorde, thou wylt
not deſpyſe. But that thys maye take place in
vs, we muſt be diligent to reade and heare the
Scriptures and word of God, which moſt liue-
ly do paynt out before our eyes, oure naturall
vncleanyneſſe, and the enormitie of our ſinfull
lyfe. For vnleſſe we haue a throughfeelynge of
oure hynnes: howe can it be, that we ſhoulde
2. Sa. 12. earneſtlye be ſorye for them? Afore Dauyd dyd
heare the word of the Lorde, by the mouth of
the Prophet Nathan: what heauynes, I pray
you, was in him for the adultrye and murther
that he had committed? So that it myght be
ſaid righ well, that he ſlept in his owne ſynne.
Acte. 2. We reade in the Actes of ỹ Apoſtles, that whẽ
the people had hard the ſermon of Peter, they
were compuncte, and pricked in their hartes,
which thyng woulde neuer haue ben: yf they
hadde not hard that holeſome Sermon of Pe-
ter. They therfore that haue noo myude at all,
neyther to reade, nor yet to heare Gods word,
there is but ſmall hope of them, that they will

asmuche as once fette theyr foote, or take hold vppon the fyrst stalle or steppe of thys ladder: but rather wyll synche deper and deper, into the bottomlesse pyt of perdycion. For yf at any tyme throughe the remorse of theyr conscience, whych accuseth them, they feele anye inwarde greyse, sorowe, or heauynesse for theyr synnes, for as muche as they wante the saluc and comforte of Goddes worde, whyche they doo despyse: it wyll be vnto them, rather a meane to bryng them to vtter desperacion, then otherwyse. The second, is an vnfayned confession, and acknowledgynge of our sinnes vnto God, whom, by them we haue so greuously offended, that if he should deale with vs, accordynge to his iustice, we do deserue a thousand helles, yf there couldbe so many. Yet yf we will with a sorowful and contrite hart, make an vnfayned confession of them vnto God, he wyl freely and frankely forgeue them, and so put al our wyckednes out of remembraunce before the syght of his Maiestie, that they shall noo moore bee thought vppon. Hereunto doth pertayne the golden sayinge, of the holy Prophete Dauyd, where he saith on this maner: The I acknowledged my sinne vnto ther, neyther did I hide mine iniquitie. I sayd, I wyll confesse against my self, my wickednes vnto the lord, and thou forgauest the vngodlynes of my sinne. Ezech, 18.

Psalm, 32.

These be also the wordes of Jhon the Euangelyst: yf we confesse our synnes, God is faythfull and righteous, to forgeue vs our sinnes, and to

1, Jhon, 1.

In epiſto ad inlia: num co- mitẽ, 30

make vs cleane from al our wickednes. Which ought to be vnderſtanded of the confeſſiõ that is made vnto god. For thus are S. Auguſtins wordes: That confeſſion, which is made vnto God is requyred by Gods lawe, whereof Iohn the Apoſtle ſpeaketh ſaying: If we confeſſe our ſynnes, God is faythfull and ryghteous to forgeue vs oure ſynnes, and to make vs cleane from all our wyckednes. For without this confeſſion, ſinne is not forgeuen. Thys is then the chiefeſt and moſt principall confeſſion, that in the ſcryptures and woorde of God, we are bydden to make, and without the whiche, we ſhall neuer obtayne pardon and forgeuenes of our ſinnes. In dede beſides this, there is another kinde of confeſſion, which is needfull and neceſſarye. And of the ſame doth S. Iames

Iames, 5. ſpeake after this maner, ſaying: Acknowledge your faultes one to another, and pray one for another, that ye may be ſaued, as ye ſhould ſay: Open that which greueth you, that a remedy may be founde. And this is commaunded both for him that complaineth, and for him that heareth, that the one ſhoulde ſhewe hys griefe to the other. The true meaninge of it is, that the faythfull ought to acknowledge their offences, whereby ſome hatred, rancor, grudge or malice, haue ryſen or growen among them, one to another, that a brotherly reconciliation may be had, without the which, nothinge that we do can be acceptable vnto god, as our ſaui- our Ieſus Chriſt doth witneſſe him ſelfe, ſay-

ing: When thou offerest thine offeringe at the Math. 5
aulter, if thou remēbrest that thy brother hath
ought agaynst thee, leaue there thine offering,
and go and be reconciled, and when thou arte
reconciled, come & offer thine offringe. It may
also be thus taken, that we oughte to confesse
our weaknes and infirmities one to another,
to the end, that knowing eche others frailnes,
we may the more earnestly pray together vnto
almighty god our heauenly father, that he will
vouchsafe to pardon vs our infirmities, for his
sonne Jesus Christes sake; and not to impute
them vnto vs, whē he shal rēder to euery man
according to his workes. And whereas the ad-
uersaries, go about to wrest this place, for to
maintayne their auriculer confession withall,
they are greatly deceaued themselues, and do
shamefully deceaue others. For yf this texte
ought to be vnderstanded of auriculer confessi-
on: then the priestes are as much bound to con-
fesse themselues vnto the lay people, as the lay-
people are bound to confesse themselues to them
And yf to many is to absolue, then the laytie by
this place, hath as greate authoritie to ab-
solue the priestes, as the priestes haue to ab-
solue the laitie. Thys dyd Johannes Scotus Johānes
otherwyse called Dunsus, well perceaue, who Scotus,
vpon this place, writeth on this maner: Wey- lib. 4. sē-
ther doth it seme vnto me, ꝙ he, as though tē, distin.
this commaundement, or that he did set it forth 17. que. 1.
as being receaued of Christ. For first & formost,
whence had he authoritie, to binde the whole
churche?

Answer to the aduersaries, why they maintain auriculer confessiō.

church, sith ỹ he was only bishop of the church of Jerusalē, except thou wilt say that the same church was at the beginning, ỹ head church, & consequently that he was the heade Bysshop, whiche thynge the sea of Rome woyll neuer graunt. The vnderstandyng of it then, is as in these wordes: Confesse your sinnes one to another. A perswasion to humilitie, whereby he willeth vs to confesse our selues generally vnto our neighbours, that we are sinners, accordinge to this sayinge: If we saye we haue no sinne, we deceaue our selues, and the truth is not in vs. And where that they do alledge this sayinge of our Sauiour Jesu Christ, vnto the Leper, to proue auricular confession to stande on Gods word: Go thy way and shew thy selfe vnto the priest, do they not see, that the Leper was cleansed from his leprosie, afore he was by Christ sent vnto the priest, for to shewe hym self vnto him? By the same reason, we must be cleansed from our spirituall leprosie, I meane, our synnes must be forgeuen vs, afore that we come to confession. What nede we then to set forth our sinnes into the eare of the priest, sith that they be alreadie cancel'd away? Therefore, holy Ambrose in his seconde sermon, vpon the hundreth & nineteenth Psalme, doth say full well. Go shewe thy selfe vnto the priest. Who is the true priest, but he which is the priest for euer, after the order of Melchisedech? Whereby this holy father doth vnderstande, that both the priest bode, and the law beyng chaunged, we

ought

ought to acknowledge none other Priest, for deliueraunce from our sinnes, but our sauiour Jesus Christ, who beyng our soueraygne Bysshop, doth with the sacrifice of hys bodye and bloud, offered once for euer vpon the aultar of the crosse, most effectually cleanse the spirituall leprosie, and washe awaye the synnes of all those, that with true confession of the same, do flee vnto hym. It is most euident and playne, that thys auriculer confession, hath not hys warraunt of Gods worde: els it had not bene lawfull for Nectarius Bysshop of Constantinople, vppon a iuste occasion, to haue put it downe. For when any thing ordeined of god, is by ỹ lewdnes of men abused: the abuse ought to be taken away, and the thinge it selfe, suffered to remaine. Moreouer, these are S. Augustines wordes: What haue I to do with men, that they should heare my confessiō, as though they were able to heale all my diseases: A curious sort of men, to knowe another mans lyfe, and slothfull to correct or amende their owne. Whye do they seke to heare of me what I am, which wil not here of thee what they are: And howe can they tell, when they heare by me, of my selfe, whether I tel the truth or not: sith yet no mortall man knoweth what is in man, but the spirite of man which is in hym. Augustine would not haue written thus, yf auriculer confession had bene vsed in his time. Being therfore not led with the conscience therof, let vs with feare and trembling, and with a true con-

Nectarius sozomenus ecclesiasti. Histo, li, 7, ca, 16, Libri, 10 confessionum. cap, 3.

contrite harte, vse that kynd of confession, that God doth commaund in hys worde, and then doubtlesse, as he is faythfull and righteous, he woyll forgeue vs our synnes, & make vs cleane from all wickednesse. I do not say, but that yf any do fynde them selues troubled in conscience, they may repayre to theyr learned Curat or pastour, or to some other godly learned mā, and shewe the trouble and doubt of theyr conscience to them, that they may receaue at their hande, the comfortable salue of Gods worde: but it is agaynste the true Chrystian libertie, that any man, shoulde be bounde to the numbrynge of hys synnes, as it hath beene vsed heretofore in the tyme of blindnesse and ignoraunce.

The thyrde part of repentaunce, is fayth, whereby we do apprehende and take holde vpon the promyses of God, touching the free pardon, and forgeuenes of our sinnes. Whiche promyses are sealed vp vnto vs, with the death and bloudsheddinge of hys sonne Jesu Chryste. For what shoulde auayle and profit vs, to be sorye for our synnes, to lament and bewayle, that we haue offended oure moste bounteous and mercyful father, or to confesse and acknowledge our offences and trespasses, though it be done neuer so earnestly: vnlesse we do stedfastly beleue, and be fully perswaded, that God for his sonne Jesu Chrystes sake, woyll forgeue vs all oure sinnes, and put them oute of remembraunce, and from hys syght? Therefore they

that

that teache repentaunce without a liuely faith in our Sauiour Jesu Chryste, do teache none other, but Judas repentaunce, as al the scoolemen do, whiche do onelye alowe these three partes of repentaunce, the contrition of the hart, the confession of the mouth, and the satisfaction of the worke. But all these thinges we fynde in Judas repentaunce, whiche in outward appearaunce did farre exceed and passe the repentaunce of Peter. For fyrste and formost, we read in the Gospell, that Judas was so sorowfull and heauy, yea that he was killed wyth such anguyshe and veration of mynde, for that which he had done, that he couldе not abyde to liue anye longer. Dyd not he also, afore he hanged hym selfe, make an open confession of hys faulte, when he sayde: I haue sinned, betrayinge the innocent bloudde. And verely this was a very bolde confession, which myghte haue brought hym to great trouble. For by it, he did laye to the high Prieste, and Elders charg, the shedding of innocent bloud, and that they were most abominable murtherers. He did also make a certaine kinde of satisfaction, whē he did cast their mony vnto them againe. No such thinge do we reade of Peter, although he had committed a verye heynous sinne, and most greuous offence, in denying of his master. We finde that he went out, & wept bitterly, wherof Ambrose speaketh on this maner: Peter was sorye and wepte, because he erred as a man. I do not fynde what he sayde

The repentaūce of ỳ scolemen.

Judas & hys repētaunce,

Mat. 27

Peter & his repētaunce.

De penitentia dist. 1. cap. petrus.

I know

I knowe that he wept. I reade of his teares but not of hys satisfaction. But howe chaunce that the one was receaued into fauour againe with god, and the other cast away, but because that the one did by a liuely faith in him, whom he had denyed, take holde vppon the mercie of God, and the other wanted fayth, wherby he did dispaire of the goodnes and mercy of god: It is euident and playne then, that although we be neuer so earnestly sory for our sinnes, acknowledg and confesse them: yet al these thinges shalbe but meanes, to bryng vs to vtter desperatiō, except we do stedfastly beleue, that God our heauenlye father, wyll for hys sonne Jesu Christes sake, pardon and forgeue vs our offences and trespasses, and vtterlye put them out of remembraunce in his sight. Therfore as we sayde before, they that teache repentaunce without Christ, and a liuely faith in the mercy of God, do only teach Cains or Judas repentaunce.

The fourth is, an amendement of lyfe, or a newe lyfe, in brynging forth fruites worthy of repentaunce. For they that do truelye repent, muste be cleane altered and chaunged, they must become newe creatures they must be no more ỳ same that they were before. And therfore, thus sayd Jhon Baptist vnto the phari-
Math. 3. seys and Saduceys, that came vnto his baptisme: O generation of vypers, who hath forewarned you to flee from the anger to come? bryng forth therfore fruites worthy of repentaunce

taunce. Whereby we do learne, that if we wyll haue the wrath of God to be pacified, we must in noo wyse dissemble: but turne vnto hym agayne with a true and founde repentaunce, which maye be knowen and declared by good fruites, as by moost sure and infallible sygnes therof. They that do from the bottome of their hartes acknowledge theyr sinnes, and are vnfaynedly sory for theyr offences, wyll cast of all hypocrisye, and put on true humilitie, and lowlynesse of hart. They wyll not only receaue the visitation of the soule: but also with a moost feruent desyre, longe for hym. They wyll not onely abstayne from the sinnes of theyr former lyfe, and from all other fylthy vyces; but also flee, eschewe, and abhorre all the occasions of them. And as they dyd before geue them selues to vnclennesse of lyfe: so will they from henceforwardes with al diligence, geue them selues to innocencie, purenesse of lyfe, and true godlynesse. We haue the Niniuites for an example which at the preachyng of Jonas, did not only proclayme a general fast, and that they should euery one putte one sackecloth: but they all dyd turne from theyr euyll wayes, and from the wickednesse that was in theyr handes. But aboue al other, the hystory of Zacheus is moost notable. For beyng come vnto our Sauioure Iesu Christe, he dyd say: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue defrauded any man of ought, I restore hym foure

Jonas, 3.

Luke, 19.

foure foulde. Here we see, that after his repen-
taunce, he was no more the man that he was
before, but was cleane chaunged and altered.
It was so farre of, that he wold continue and
abyde styll in his vnsatiable couetousnes, or
take ought away fraudulently from any man:
that rather he was most wyllyng and redy to
geue away his owne, and to make satisfaction
Luke, 7. vnto all them, that he hadde done iniurye and
wrong vnto. Here may we ryght wel adde the
sinfull woman, whiche when she came to our
Sauiour Jesu Christ, dyd powre downe suche
aboundaunce of teares oute of those wanton
eyes of her, wherewith she had allured many
vnto folly, that she dyd with them washe his
feete, wypynge them with the heares of her
head, whych she was wont most glorioully to
set out, makyng of them a nette of the deuyll.
Hereby we do learne, what is the satysfactyon
that God doth require of vs, which is, that we
ceasse from euyll, and do good, and if we have
done any man wrong, to endeuour our selues
to make hym true amendes, to the vttermoste
of our power, folowyng in this, the example of
Jhon, 5. Zacheus, and of this sinnefull woman, and also
to that goodly lesson, that Jhon Baptist gaue
Jhon, 15. vnto them, dyd geue vnto them that came to
hym counsayle of hym. This was comonly the
penaunce that Christ enioyned sinners: go thy
way, and sinne no more. Which penaunce we
shall neuer be able to fulfyll, wythoute the spe-
cyall grace of hym that doth say: without me,

ye can do nothyng. It is therefore our partes, yet at leaſt we be deſyrous of ỹ health and ſalvation of our owne ſelues, moſt earneſtlye to pray vnto our heauenly father, to aſſiſt vs with his holy ſpirite, that we may be able to harken vnto the voyce of the true ſhepehearde, & wyth due obedience to folowe the ſame. Let vs harken to the voyce of almyghtye God, when he calleth vs to repentaunce, lette vs not harden our hartes, as ſuch Infidels do, who do abuſe the tyme geuen them of God to repente, and turne it, to continue theyr pryde and contempt agaynſt God and man, whiche know not how muche they heape Gods wrath vppon them ſelues, for the hardneſſe of their hartes, whiche can not repent, at ỹ day of vengeaunce. Where we haue offended the law of God, let vs repent vs of our ſtraying from ſo good a Lorde. Lette vs confeſſe our vnworthyneſſe before hym: but let vs truſt in Goddes free mercye for Chryſtes ſake, for the pardon of the ſame. And from henceforth, let vs endeuoure oure ſelues to walke in a newe lyfe, as newe borne babes, whereby we may glorify our father whyche is in heauen, and thereby to beare in oure conſciences a good teſtimony of our faith. So at the laſt, to obteyne the fruition of euerlaſtynge lyfe, through the merytes of oure Sauiour

to whom be all prayſe and honor

for euer. Amen.

IN the Homely last spoken vnto you (ryght welbeloued people in our Sauiour Chryste) ye harde of the true partes and tokens of repentaunce, that is, hartye contrition, & sorowfulnesse of our hartes, vnfayned confession in worde of mouth, for our vnworthy lyuyng before God, a stedfast fayth to the merites of our Sauiour Chryst for pardon, and a purpose of our selues by Gods grace, to renounce our former wicked lyfe, and a full conuersion to God in a newe lyfe to glorify hys name, and to liue orderly and charitablye, to the comforte of our neyghbour, in al ryghteousnes, and to liue soberly and modestly to our selues, by vsing abstinence & temperaunce in worde and in dede, in mortifying our earthly membres here vpon earth. Nowe for a further perswasion to moue you to those partes of repentaunce, I wyll declare vnto you some causes, whyche should the rather moue you to repentaunce.

The causes that should moue vs to repent.

First, the commaundement of God, whom so many places of hys holye and sacred Scriptures doth bydde vs to returne vnto hym. O ye chyldren of Israell (sayth he) turne agayne from your infidelitie, wherin ye drowned your selues. Agayne I saye vnto you, turne you frō your euyll wayes. For, why will ye dye, O ye house of Israell? And in an other place, thus doeth he speake by hys holy prophet Ozee: O Israel

Esay. 31.

Ezech. 33

Ozee. 14.

returne

returne vnto the Lorde thy God. For thou hast fallen by great fall by thyne iniquitie. Take vnto you these wordes with you, when ye turne vnto the Lord, and say vnto hym: Take away all iniquitie, and receaue vs graciously, so wyll we offer the calues of our lippes vnto thee. In all these places, we haue an expresse commaundement geuen vnto vs of God, for to returne vnto hym. Therfore we muste take good heede vnto our selues, lest where as we haue alredie by our manyfolde synnes and trasgressions, prouoked & kyndled the wrath of God against vs, we do by breakyng thys hys commaundement, double our offences, and so heape styll dampnation vppon our owne heades, by our dayly offences and trespasses, whereby we prouoke the eyes of his Maiestie, we do well deserue (yf he should deale with vs accordyng to hys iustice) to be put away for euer from the fruition of hys glory. Howe much more then are we worthy of the endlesse tormentes of hel, yf when we be so gentelly called agayne, after our rebellion, and cõmaunded to returne, we wyll in no wyse harken vnto the voyce of our heauenly father, but walke styll after the stubburnesse of our owne hartes?

Secondly, the most comfortable and sweete promyse, that the Lorde our God, dyd of hys meere mercy and goodnes, ioyne vnto his commaundement. For he doth not only say, returne vnto me O Israell: but also, yf thou wylt returne, and put away al thine abhominations out

out of my syght, thou shalte neuer be mouede
Ezec.18 These wordes also haue we in the Prophete Ezechiell: At what tyme soeuer a synner doeth repent hym of hys synne, from the bottome of hys harte, I wyll put all hys wickednesse out of my remembraunce (saith the Lord) so that they shall no more be thought vpon. Thus are we sufficiently instructed, that God wyll, accordyng to hys promyse freely pardon, forgeue, & forget all our synnes, so that we shall neuer be caste in the teeth with them: yf obeyinge hys commaundement, & allured by his sweete promises, we wyll vnfaynedlye returne vnto hym.

Thirdly, the filthynes of synne, whyche is suche, that as long as we do abyde in it, God can not but detest and abhorre vs, neither can there be any hope, that we shall enter into the heauenly Hierusalem, except we be first made cleane and purged from it. But this will neuer be, vnlesse forsakynge oure former lyfe, we do with our whole harte, returne vnto the Lorde our God: and with a full purpose of amendement of lyfe, flee vnto his mercy, takynge fast holde therupon, through fayth in the bloude of his sonne Jesu Christe. If we shoulde suspecte any vnclennes to be in vs, wherfore the earthly prince should loth and abhorre the syghte of vs: what paynes woulde we take to remoue and put it away? Howe muche more ought we with all diligence and spede that may be, to put away that vncleane filthynesse, that doth separate and make a diuision betweyxte vs and

Spirituall vncleanes.

Esay.59

oure

our God, and that hydeth his face from vs, that he will not heare vs: And verelye, herein doth appeare howe fylthye a thynge synne is, syth that it can by no other meanes be washed away, but by the bloude of the onely begotten sonne of God. And shall we not from the bottome of our hartes, detest & abhorre, and with all earnestnesse flee from it, syth that it did coste the deare harte bloudde of the onelye begotten sonne of God, our saniour & redemer, to purge vs from it? Plato doth in a certaine place write, that yf vertue could be seene with bodelie eyes, all men wouilde wonderfully be inflamed and kindled with the loue of it: Euen so on the contrarye, yf we myght with our bodelye eyes behould the fylthynes of synne, and the vncleanesse thereof, we could in no wyse abyde it: but as moste present and deadly poyson, hate and eschewe it, we haue a comon experience of the same in them, which when they haue committed any heynous offence, or some fylthy & abominable synne, yf it once come to lyght, or if they chaunce to haue a through feeling of it, they be so ashamed (they? owne conscience putting before they? eyes the fylthinesse of they? acte) that they dare loke no man on ỹ face, much lesse that they shuld be able to stand in the sight of God.

Plato.

Fourthly, the vncertaynetie and brittlenesse of our owne lyues, which is such, that we can not assure our selues, that we shall lyue one houre, or one halfe quarter of it. Which by experience we do synde daylye to be true, in them

them that beyng nowe mery and lusty, & sometymes feastyng and banquettynge wyth theyr frendes, do fal sodenly dead in the streates, and otherwhyles vnder the boorde, when they are yet at meate. These dayly examples, as they are most terrible and dreadefull: so ought they to moue vs, to seke for, to be at one wyth our heauenly iudge, that we may with a good conscience appere before hym, whensoeuer it shall please hym for to call vs, whether it be sodenly, or other wyse, for we haue no more charter of our lyfe then they haue. But as we are most certayne that we shall dye: so are we most vncertayne when we shal dye. For oure lyfe doth lye in the hand of God, who will take it away when it pleaseth hym. And vereye when the hygheste sommer of all, whyche is death, shall come he will not be sayde naye: but we muste foorthwyth be packyng, to be presented before the iudgmente seate of God, as he doth fynde vs, according as it is written: wheras the tree falleth, whether it be toward the South, or toward the North, there it shal lye. Wherevnto agreeth the saying of the holy martir of God, Saint Cipzian, saying: As God doth fynd thee when he doth call, so doth he iudge thee. Lette vs therefore folowe the counsayle of the wyse man, where he sayth: Make noo taryinge to turne vnto the Lorde, and put not of from day to day. For sodenly shall the wrath of the Lord breake forth, and in thy securitie thou shalte be destroyed, and thou shalte perysshe in tyme of vengeaunce.

Death the Lordes sommer.

Eccleſi. 11.

Contra demetrianum

Eccleſi, 5.

vengeaunce. Whych wordes, I deyre you to marke diligently, because they do most lyuely put before our eyes the foundnesse of many men which abusing the long suffryng and goodnes of GOD, do neuer thinke on repentaunce or amendmente of lyfe. Folowe not (sayeth he) thyne owne mynde and thy strength to walke in the wayes of thy harte, neyther saye thou: who wyll bryng me vnder for my workes: For God the reuenger, wyll reuenge the wronge done by thee. And say not: I haue sinned, and what euil hath come vnto me: for the Almighty is a pacyente rewarder: but he wyll not leaue thee vnpunished. Because thy sinnes are forgeuen thee, be not without feare to heape sinne vpon sinne. Say not neyther, the mercy of God is great, he wyll forgeue my manyfolde sinnes. For mercy and wrath come from hym, and his indignation commeth vpon vnrepentaunt sinners. As yf he shoulde say: Arte thou strong and myghty? Art thou lusty and yong? Hast thou the wealth and riches of the worlde? Or when thou hast sinned: hast thou receiued no punyshment for it? Lette none of all these thynges make thee to be the slower to repent, and to returne with spede vnto the Lorde. For in the daye of punyshement and of his fordaine vengeaunce, they shal not be able to helpe the. And specially when thou art either by the preching of Gods worde, or by some inward motion of hys holye spirite, or els by some other meanes, called vnto repentaunce: neglect not

the good occasion that is mynystred vnto thee, lest when thou wouldest repent, thou hast not the grace for to do it. For to repent, is a good gyft of God, which he wyll neuer graunt vnto them, whiche lyuyng in carnall securitie, doo make a mocke of hys threatnynges, or seeke to rule his spirite as they list, as though his worthyng and gyftes were tyed vnto theyr wyll.

Fyftly, the auoyding of the plagues of God and the vtter destruction that by his righteous iudgement doth hange ouer the heades of the all that wyll in no wise returne vnto the Lord

Hiere. 24. I wyll (saith the Lorde) geue them for a terrible plague to all the kyngedomes of the earth, and for a reproche, and for a prouerbe, and for wourle in al places where I shall caste them, and wyl sende the swoorde, the famine, and the pestylence among them, tyll they be consumed out of the lande. And wherefore is this? because they hardened their hartes, and would in no wyse returne from their euyll wayes, nor yet forsake the wickednesse that was in theyr owne handes, that the fiercenesse of the Lords fury myght depart from them. But yet this is

Rom. ii. nothyng in comparison of the intollerable and endelesse tormentes of hell fyre, which they shall be fayne to suffer, who after theyr hardnesse of hart that can not repent, do heape vnto themselues wrath agaynst the day of Anger, and of the declaration of the iust iudgement of God. Where as, yf we wyll repent and be earnestlye sorye for our synnes, and with a full purpose of

amende

amendement of lyfe, flee vnto the mercy of our God, and taking fure holde therupon, through fayth in our Sauiour Jefus Chrift, do bringe forth fruites worthy of repentaunce: he will not only powre his manifould bleffynges vpon vs here in this world, but alfo at the laft, after the paineful trauayles of this life, rewarde vs with the inheritaunce of his children, which is the kingdome of heauen. purchafed vnto vs with the death of his fonne Jefu Chrift oure Lorde, to whom with the father and the holy ghoft be al prayfe, glory, & honour, worlde without ende. Amen.

(2)

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